



**ANALYSIS OF THE SOCIO-POLITICAL AND ECONOMIC
DYNAMICS OF THE LANGUAGE POLICY IN SOUTH
AFRICA: PERSPECTIVES FROM THE UNIVERSITY OF
KWAZULU-NATAL**

BY

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POLICY**

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Declaration

I Zama Mabel Mthombeni, declare that:

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3. This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
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Abstract

The promotion of multilingual education can be regarded as a force that is driving change in teaching and learning in South Africa's higher education institutions. This research situates itself amidst the increasing tensions about multilingual policy implementation in South African higher education institutions. South Africa's democratic constitution has been revised, which directly compelled change in the education legislation, forcing many universities to undergo a process of altering their language policies. The South African government has, at least on paper, taken recognition of the unquestionable fact that African languages must be advanced as languages of learning and teaching in all educational institutions for the empowerment of the African people. Thus far, multilingual education is not mainstream in South African higher education institution and on the overall, little has changed in terms of language-in-education issues in the country.

However, there have been some efforts in the higher educational sphere to develop indigenous African languages as languages of learning. The University of KwaZulu-Natal has implemented a bilingual language policy, which stipulates that isiZulu will be a compulsory subject for undergraduate's students from 2014 onward. The issue remains controversial. From one perspective, endorsing the African languages in tertiary education supports what Alexander (2001) calls democratic responsibility of the post-apartheid university. From another perspective, this language policy is perceived as reverting to apartheid style Bantu Education practices and as fostering ethnic identities and tribalism rather than supporting a development of a broader and more inclusive South African identity. This research therefore is an analysis of the socio-economic and political implications of the University of KwaZulu-Natal bilingual language policy. In discussing the political implications, the study looks at the policy implementation process undertaken in determining the policy and at the positive and negative viewpoints arising regarding the language policy. To understand the social implications, the study looks at the impact of having a bilingual language policy and lastly, it discusses the economic implications of utilizing bilingual approach to education at the tertiary level.

Acronyms and Abbreviations

ANC:	African National Congress
AU:	African Union
DHET:	Department of Higher Education and Training.
DOE:	Department of Education
HEIs:	Higher Education Institutions
KZN:	KwaZulu-Natal
Lol:	Language of learning
MOE:	Ministry of Education.
NP:	National Party
PANSALB:	Pan South African Language Board
RSA:	Republic of South Africa
SA:	South Africa
SSA:	Statistics South Africa
UDW:	University of Durban-Westville
UKZN:	University of KwaZulu-Natal
ULB:	University Language Board
ULP:	University Language Plan
ULPDO:	University Language and Planning Development office
UNESCO:	United Nations Educational, Scientific and Cultural Organization

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Language Situation in South Africa

In South Africa and globally, the issue of language and language policies has been contentious and remains a cause for debate amongst many higher education scholars and social researchers. With more than two decades of democracy after the apartheid system of racial discrimination was dismantled in 1994, South Africans are embracing rights that were denied to them previously (Shaw, 2001). Since democratic privileges now have been granted to all South African citizens by means of significant changes in the educational policies and regulations and as well as the South African constitution (Moodley, 2009). The renewed interest in language rights for instance has opened ways in endorsing improved communication across the barriers of race and culture, which has encouraged multilingualism (Moodley, 2009). As this was a previously inaccessible right, Mkhulisi (2003) has suggested that South African society should be taking possession of this right, as it is a right that is no less important than any other right. A compelling argument that is often curtailed or even entirely overlooked in the discourse on language is that language is imbued with a socio-political and economic nature, which needs to be attended to, before any language policy can be implemented successfully (Phillippson, 1992). Language is a complex term interwoven with economic, political, social and historical factors as Phillipson has indicated. It is for this reason that historically, language was a breeding ground for conflict especially in South Africa, where language is emotive and was affected by the colonial/apartheid past (Thorpe, 2002).

Colonizers imposed their language on the people they desired to subjugate; these languages were sometimes imposed for the dissolution of empires, which mostly led to more conflict, as other South African languages were being further marginalized (The Economist, 2012). For instance, between 1652 and 1691, the South African government, through legislation, enforced Dutch as the language of operation (Kamwangamalu, 1997b). This language was legitimized to meet economic needs such as trading with Asia and later for missionary consciousness. Kamwangamalu believes that this demonstrates that in South Africa, the concept of language being used as a political weapon was instilled in the society many years before apartheid. Apartheid is seen as a contributing factor to the hardened attitudes developed against African languages, which have been severely

sidelined throughout South Africa's history (Banda, 2000). These attitudes, according to Banda, continue to prevail right into the post-apartheid era. It has been observed that countries in which more than one language is frequently used, encounter some conflicts (The Economist, 2012). These language conflicts do not only prevail in specific regions but throughout the world, where, for example, in the former Soviet States, the use of Russian as an official language continues to dominate educational and governmental discourses (The Economist, 2012). As South Africa, in the past has experienced language conflict, the dilemma still exists in South African society (Banda, 2000). The diversity of languages in South Africa continues to present challenges educationally, legally and within the media as well (Thorpe, 2002). South Africa's 11 official languages indicate the government's determination to uplift the status of previously marginalised African languages, which despite the apartheid, dominated particular regions of the country (Thorpe, 2002).

1.2 Transformation Agenda in South African Higher Education Institution

South Africa is undergoing significant changes especially in the areas of education and language policy. The country is moving away from strategies that emphasize firm boundaries between languages and people, towards those that encourage people to learn and to use many languages to communicate with each other (Adendorff, 1992). According to Alexander (1996), South Africans need to discard their old singular identities, rooted in an intimated bonding of race, language, and culture to enable us to have a complete view of ourselves. From this point of view, Alexander (1996) argues that multilingualism, which challenges the inseparability of language, culture and identity, will play a significant part in achieving this new character. Concerning the development and validation of multilingualism in SA, education is key.

Explicit statements have been made for the need of language policies in South African Higher Education Institutions (HEIs) to move away from a segregationist mould of the previous apartheid government, with the widely divergent roles and functions it ascribed to the various languages of the country (Department of Education, 1997b). As a result, over the years, there has been heated debates around the issue of the role of indigenous African languages in education, particularly, its use in the classrooms. Sosibo (2013) argues that as an African child in former white schools, one needed to understand English to be classified as intelligent. The author believes that the

educational experience one received from former white schools was a false assimilation, imbibed from an English colonial culture (Sosibo, 2013). According to Gough (1996), English can be used in the education of African students in South Africa; however, its dominant role is symptomatic of the hegemonic structure, which needs to be deconstructed. The United Nations Educational, Scientific and Cultural Organization (UNESCO) shares the same sentiments arguing that African languages should play a pivotal role in the classrooms (UNESCO, 1953). According to UNESCO,

We take it as axiomatic that every illiterate should be made literate.

We take it as axiomatic too, that the best medium for teaching is the mother tongue of the pupil. Therefore, the exclusion of the use of indigenous African languages as languages of instruction in the South African educational system constitutes a denial of these basic and essential rights in education (UNESCO, 1953:6).

Arguably, it is possible to formalize the use of indigenous African languages as a useful educational tool, by allowing teachers to use code-switching between English and students' mother tongue instead of trying to make them communicate in a language they are not fully proficient in (Webb, 1996). In this regard, Simango (2009) for instance, argues that there are enough African scholars to produce multiple epistemic domains of knowledge in African languages. This view is supported by post-colonial scholars such as Wa Thiong'o (2003) who notes that the knowledge produced by such scholars if written in English, is inaccessible to the masses of Africans.

1.3 Historical Overview of UKZN

The University of KwaZulu-Natal is borne out of a merger of the University of Natal and the University of Durban Westville. The University of Natal was at first, a college in a small town in KwaZulu-Natal called 'Pietermaritzburg', which was granted independence in 1949 as it had a rapid growth in student enrolment (Jackson, 2006). By the time it was declared an autonomous institution, it had already multi-cultural student demographics. When the University of Durban Westville was established in the 1960s, it was predominantly a college for Indians, which was situated in Durban Bay (UKZN, n.d). The University of Durban Westville (UDW) during apartheid era was referred to a 'University of Bombay' as it had a high enrolment of Indians (UKZN,

n.d).Throughout the 1980s the governance system was highly authoritarian, where the apartheid government ensured that the councils and executive managers supported their ideologies. To ensure that the apartheid ideologies were kept in this university, the government ensured that the leadership and academic staff were white Afrikaners who had been qualified in the historically white/Afrikaans institutions (Habib, 2001). It was only later in the apartheid era that black vice-chancellors were appointed. However, the authoritarian structure was still maintained in that administrative positions, as well as the Senate (chief academic body), were dominated by white Afrikaner (Habib, 2001). The enrolment of students was extremely low throughout the 1960s, due to the Congress alliances policy,¹ which avoided Apartheid structures. The congress alliances policy was then used in the 1980s as an instrument used to transform the apartheid institutions into places of struggle. This struggle helped grow student enrolment, which gave way for the college to be granted university status (UKZN, n.d). Eventually, developments occurred in 1984 when the University became an independent institution, which allowed students of all races.

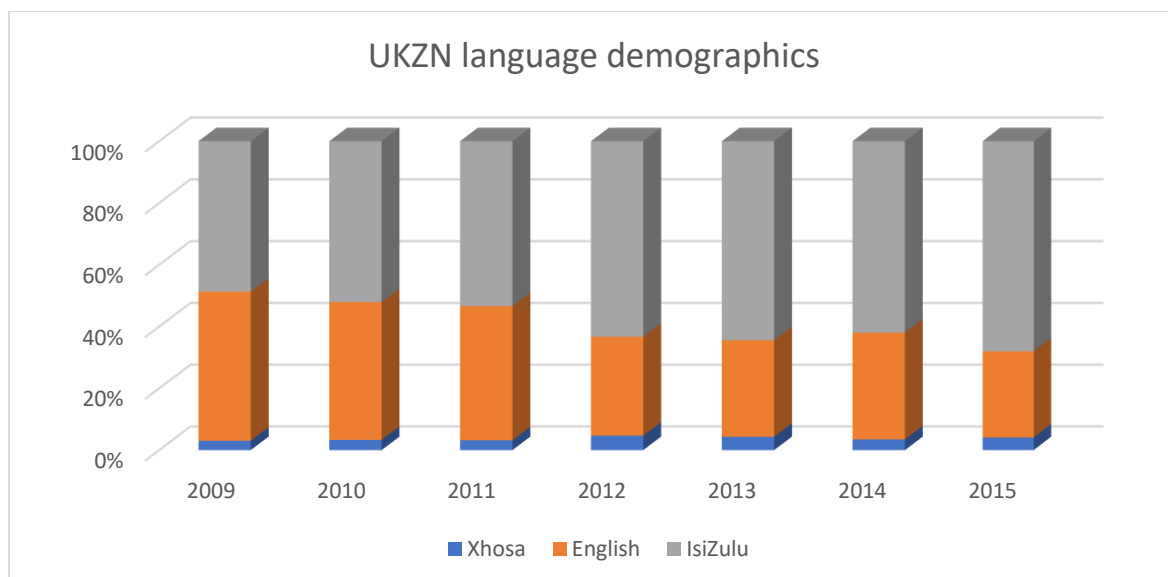
According to Habib (2001), the University of Natal was categorized, as a white university during the apartheid period as there was minimum enrolment of African students due to the racial designation of higher education institutions. The University of KwaZulu-Natal has always believed that it is a public institution, which preserves academic freedom and still serves the academic need of the public. The University did not believe in excluding enrolment of students in her campus based on racial lines. However, the University mandated that any student that met the minimum requirement should be accepted (Mamdani, 1998). The ideology of higher education institutions as autonomous led to the rejection of apartheid policies concerning racial discrimination and designation of higher education, which in turn led to the increase in the university's number of enrolled African students by the early 1990s (Jackson, 2006).

¹ Congress alliances policy gathered South Africans of all races to help put forward demands to free South Africa from racial prejudice and the University of Natal at that time was predominantly a structure of apartheid. It also advised South Africans to refrain from apartheid structures. Thus, it was expected that institutions like the University were avoided.

1.4 Outline of Research Problem

The University of KwaZulu-Natal (UKZN) is one linguistically diverse university in South Africa as it has a more varied demographic representation than any other university in the country (see figure 1 for UKZN language demographic) (Moodley, 2009). Its deliberate move to revamp language policy in line with latest education initiatives has resulted in the implementation of a bi/multilingual policy for education in the university (Ndebele and Zulu, 2017). Now that the policy and its implementation are in place, utilizing it seems to be hampered by user-attitudes (Rudwick and Parmegiani, 2013). The UKZN policy provoked debate, criticism, and controversies. According to Wade (2005), the policy seems very prescriptive therefore the policy is regarded as obligatory upon the UKZN staff and students, thereby making it needlessly authoritarian and hence anti-academic. Moodley (2009) asserts that the introduction of isiZulu as a teaching medium will seem as if UKZN is trying to achieve what the apartheid government was trying to achieve - an ethnic Institution. Amidst such views, realities and tendencies need to be more closely examined to measure the nature and scope of the University staff and students' views towards the use of bilingualism for education (Moodley, 2009). So, rather than regarding the University policy as inflexibly racist or culturally conservative, this current study embarked on an exploration of the issues that have emerged in the implementation of the initial phase of the UKZN language policy.

Figure 1: UKZN language demographics



(Source: Khumalo, 2017)

It is within the above epistemic and ontological contexts that UKZN decided that all new students must register for a compulsory IsiZulu course with the belief that students must demonstrate bilingualism to earn their degrees:

All students registering for undergraduate degree at UKZN from 2014 will be required to pass or obtain a credit for a prescribed isiZulu module before they can graduate. This rule, approved in principle by the university's senate, gives tangible expression to UKZN's language policy and plan, which is intended to promote and facilitate the use of isiZulu as a language of learning (UKZN, 2006:1).

The institution's current mission is to commit itself to the principles and values enshrined in the Constitution of South Africa (1996)² and articulated in the preamble to the Higher Education Act of 1997 (The Republic of South Africa 1996; Department of Education, 1997b). One of these principles is also articulated in the work of Jansen (2004), which addresses white hegemony in higher education. The implemented UKZN language policy is thus grounded on the need to achieve for isiZulu, an institutional and academic status similar to that of English. In addition the growing number of students whose home language is isiZulu propels such a policy to be institutionalised (UKZN, 2014). The university, therefore, has a duty to provide a linguistic and cultural attitude favourable to all students (UKZN, 2009a). UKZN has justified its bilingual policy by saying:

The benefits for students becoming proficient in English, the dominant medium of academic communication and of trade and industry internationally, and the *lingua franca* in government and

² The principles in the constitution says in chapter 1, section 6 (2) that to recognize historically diminished use and status of the indigenous language of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.

institutions in South Africa, are clear. Proficiency in isiZulu will contribute to nation building and will assist the student in effective communication with most of the population of KwaZulu-Natal. This policy seeks to make explicit the benefits of being bilingual in South Africa (UKZN, 2009a:1).

IsiZulu is categorized as a linguistic product, which has the capacity to meet the material needs of potential Zulu speakers. UKZN has also committed itself to ensure that staff recruitment will include the ability to speak both English and isiZulu where the ability to speak isiZulu is essential (UKZN, 2009a). It is an economic and social benefit for UKZN students to be proficient in both isiZulu and English. The formulated UKZN language policy faces social, economic and political dynamics that have evoked polemic perspectives about its implementation. The issue of the Language Policy implementation has become a subject of debate amongst the UKZN community about how best to respond to the quest for quality education and student performance in the university. In addition, the issue continues to confront perceived socio-political and economic challenges and their implications for acquiring higher education.

Therefore, this study aims to provide a policy analysis (socio-political and economic) of adopting an African language for learning and teaching at UKZN. The purpose of this study is to produce a nuanced understanding of the empirical factors that influence and affect the implementation of the UKZN language policy. When a better understanding of these factors is achieved, it is possible to propose recommendations that will make the second phase of the UKZN language policy implementation viable. The significance of this study is that it contributes different insights to the body of literature that deals with the language policy in South African higher education institutions. The use of the policy analysis theoretical framework provides new perspective in analysing the implications of the UKZN language policy and the South African language policy of multilingualism broadly.

1.5 Research Objectives

The study considers the socio-political and economic dynamics and policy implementation of the UKZN language policy. Influencing the university community to use a dual medium in a mainly English-speaking setting may be a contest. This study analyzes this challenge.

Based on the above discussion, the dissertation is premised on the following key objectives:

- To analyse the socio-political dynamics of the UKZN language policy.
- To provide a nuanced analysis of the possible economic implication of the UKZN language policy.
- To examine the historical development of the UKZN language policy over time and analyse the decision-making processes involved in the implementation of the policy.
- To examine any unintended outcomes and consequences of the UKZN language policy.

1.6 Research Questions

This dissertation builds on claims that the UKZN language policy is largely prescriptive and was imposed on the university community. The study provides a nuanced policy analysis (historical, socio-political and economic) of adopting an African language (isiZulu) for learning and teaching at UKZN.

From these objectives, the following research questions arise:

- What socio-political factors emerge from the introduction of the UKZN language policy?
- What are the (potential) economic effects in terms of cost-benefits of the UKZN language policy?
- What perspectives arise from the historical analysis of the UKZN language policy?
- What decision-making processes are considered in the implementation of the policy?
- What are the unintended outcomes and consequences of the UKZN language policy?

1.7 Research Methodology

Within the social sciences discipline there are two broad research approaches, namely quantitative and qualitative research, this research opted to utilize the qualitative approach. From a brief overview of the qualitative inquiry that will be provided below, it is clear why this research uses such an approach.

1.7.1 Qualitative Research

Qualitative research is defined as a situated activity that locates the observer to the world. It consists of a set of interpretive material practices that make the world visible and then transform it (Denzin and Lincoln, 2003). According to Kumar (2005), the attributes of a qualitative research are as follows: there is an emphasis on the description of variables, the exploration of experiences, meaning, perceptions and feelings, the provision of a narrative, the exploration of multiple issues from fewer respondents than other forms of research. According to Morell and Carroll (2010), qualitative study sets out to present a holistic picture that seeks insights rather than statistical analysis. Qualitative researchers seek to make sense of things in their natural settings and to interpret phenomena in terms of the meaning people bring to them. It is for this reason that this research appraised the emerging undercurrents of the UKZN language policy, because a qualitative methodology enabled this appraisal.

According to Mutch (2005), Qualitative data provides rich and detailed knowledge from the experiences of the participants to enhance the understanding of the particular phenomenon. In agreement with Mutch, Locke (2004:37) further suggests, “empirical data derived from any study cannot be treated as simple, irrefutable facts. They represent hidden assumptions, that the critical researcher must dig out and expose”. Participants in this research were able to share their experiences and knowledge pertaining the UKZN language policy, so this justifies the reason for including the perceptions of the participants of this study.

1.8 The Sample

In this section, a brief discussion of research site and participants is established.

1.8.1 Research Site

The research was conducted on two of the campuses of the University of KwaZulu-Natal namely: Howard College campus based in Durban and the Pietermaritzburg campus located in Pietermaritzburg. The selection of both campuses was because of the researcher is familiar with them and the authority they are administered under. It is the policy of the University of KwaZulu-Natal that any research conducted on its premises must be granted ethical clearance by the Registrar's office (UKZN, 2009). Therefore, a gatekeeper's letter was initially sent to the researcher granting permission for the research to be conducted on both campuses (see Annexure D).

1.8.2 Participants and Sampling Method

This study adopts a purposive sampling method, as the selected respondents needed to be of skill and knowledge. Those sampled were relevant academic staff members and students from the University of KwaZulu-Natal (Howard College and Pietermaritzburg Campus), who belong to different disciplines of studies. The choice of this interview group is based on the role that they play as staff members of the university. Within this sample group, I interviewed twenty-five³ respondents, which provided a significant and substantial sample size from which to analyze the information provided. Of these 25 respondents, I selected four academic staff from the School of Social Science (International and Public Affairs cluster),⁴ two from the School of Education,⁵ two from the School of Arts,⁶ and one member of the UKZN language and planning committee.⁷ I also utilized random sampling to select 16 participants, which included students from different

³ This number is justifiable as the sample size is not meant to bring up representational results. It is manageable to use twenty-five participants for variety of views and it is a sufficient number for the staff member relevant to the study and available on both Howard and PMB campuses.

⁴ The focus was on the Political Science and Public Policy streams; I chose two academic staff from each stream because that is the number I am limited to.

⁵ I have chosen two staff members from this school, as I only interviewed each from two schools; namely, language and Arts education. I chose these schools because they are of particular interest to this research.

⁶ This included staff members from these clusters: African languages, languages and literature, academic literacy.

⁷ I have chosen one member from the language committee as it was sufficient and reasonable to work with one.

disciplines.⁸ The target population of the research respondents was randomly selected, within their distinct subjects of expertise; results are a clear representation of their views and experiences regarding the UKZN language policy.

1.9 Data Collection Methods

Methodologies set up research design that have an effect on the choice of strategies for use (Cohen et al. 2007). In this context, a method is a range of processes used in educational studies to accumulate data that is to be used as a foundation for interpretation, clarification, and prediction (Cohen et al. 2007). For data collection purposes in social research generally and qualitative research particularly interviews and questionnaires are widely used. Research data is normally collected through the use of primary and secondary sources, the primary data collection were semi-structured interviews and questionnaires and the secondary data sources are explained in section 1.9.3.

1.9.1 Semi-structured interviews

Semi-dependent interviews are the maximum broadly used approach of information collection for educational studies. According to Cohen et al. (2007), this manner of collecting statistics enables the researcher and participant to talk about their interpretations of global occurrences using their points of view. Therefore, primary sources of data for this study were drawn from semi-structured interview schedule with open-ended questions (Annexure A). This was done because of its capacity to help in finding out more about a situation (Dale, 2006). Since responses from interviews are usually lengthier, this gave the researcher the opportunity to extract more information from respondents and to ask about that information within its given context. The semi-structured interviews performed furnished the possibility to explore UKZN body of workers and students' theory related to the bilingual coverage. Semi-structured interviews seemed appropriate for this research because rich facts could be gathered from discussions about language use at UKZN and the way academics execute teaching in a multilingual context

⁸ Majority of these students were those undergraduate currently registered for the compulsory isiZulu course as part of the language policy objectives. Others were isiZulu speakers, who shared what they feel about the compulsory isiZulu course.

The semi-structured interview is specific, focused and flexible where questions are carefully planned, controlled and consistent with the studies question (Wellington, 2000). Furthermore, interviews offer opportunities for the interviewer to comply with up on respondents' solutions to get more facts, and rationalization of indistinct statements (Wellington, 2000). The interviewer who leads the dialogue by using asking particular questions or via probing (Gall, Gall & Borg, 2007; McMillan, 2012; Rubin & Rubin, 1995; Wisker, 2001) introduces the subject. Probing and prompting the participants enabled me to clarify issues or questions and asking them to complex, provide an explanation for or qualify their points in the dialogue adding richness to the statistics (Bell, 2005; Cohen et al., 2011). Cohen et al. (2007:361) point out that those are "a number of the hallmarks of a success interviewing". Mears (2009:21) further suggests that "an effective interview also requires that the researcher enjoy interacting with people and the researcher must effectively relate to people during the interview and while attending to the process". This allows understanding of trends relevant to the difficulty and of the natural contexts of the respondents (August 2010; Cohen et al., 2007; Patton, 2002). Interviews also permit the interviewer to select up non-verbal cue together with facial expressions and tones of voice, which upload intensity to the research technique (Burns, 2000). According to Burns (2000), face-to-face interviews allow the interviewer to get clarification from the interviewee of certain points discussed during the interview. Therefore, semi-dependent interviews are a useful device to yield richer information and contents compared to other studies techniques (Bell, 2005). The participants of the semi-structured interview are the 25 respondents who are mentioned in section 1.9.2 of this chapter. The relevance of the semi-structured interviews in my research justifies my choice of their use.

1.9.2 Questionnaires

Although the research is qualitative in design it employed the use of questionnaires to quantify some of the data collected, as it is a method famously used also in qualitative studies (Adamson, et al. 2004). Bless and Higson-Smith (2000:156) define a questionnaire as "an instrument of data collection consisting of a standardized series of questions relating to the research topic to be answered in writing by participants". Neuman (2003:268) emphasizes the fact that a good questionnaire forms an "integrated whole where the researcher weaves questions together so that they flow smoothly". According to Delport (2005:166), the basic objective of a questionnaire is "to obtain facts and opinions about a phenomenon from people who are informed on the particular

issue”. During the construction of the questionnaire, the researcher implemented 27 close-ended questions, which did not require additional information to be provided. The questions were phrased in a manner that allowed the researcher the information required from the respondents. 25 respondents participated in answering the questionnaires.

1.9.3 Secondary Data

For secondary data, the study relied on relevant books, published and unpublished thesis, journals, conference papers and various internet sources. All these sources are validated and updated data that is relevant to this study. Secondary data was used to get background information on the theories adopted and analyze hypotheses found by previous studies, which assisted to ground my study. The primary documents used to develop a background for the research is the UKZN language policy and the language plan.

1.10 Data Analysis

For data analysis, I used three types of analysis: Content analysis, textual analysis and constant comparative analysis. Content analysis involves coding and classifying data. Context analysis aims to make sense of the data collected and to highlight the important messages, features or findings (Kumar, 2005). Kumar has stated that content analysis is useful when data has been collected through interviews, focus groups, observation and documentary analysis; hence, this type of analysis was relevant, as I have conducted interviews (Kumar, 2005). For the use of the primary data collected through interviews, raw data have been transcribed word for word; the transcribed texts were then analyzed. I continued to employ constant comparative analysis, which is an analysis used to compare information gathered, as I gathered data from different academic staff and students belonging to various disciplines. It was helpful and useful to compare the information gathered as it helped to identify emerging themes that guided the study (Thorne, 2000).

According to Thorne (2000), constant comparative analysis involves taking one piece of data (one interview, statement, and theme) and comparing it with all others that may be similar or different to develop conceptualizations of the possible relations between various pieces of data (Thorne, 2000). For the secondary data, I continued to look at historical documents and narratives, therefore,

I used textual analysis, which according to McKee (2002), is useful for analyzing such documents. Textual analysis is performed to make an educated guess at some of the most likely interpretations that might be made of that text. There is a variety of texts that can be interpreted including films, television programs, magazines, advertisement, clothes, graffiti and books (McKee, 2002). As this current research made use of the quoted variety of texts, it was useful to use the textual analysis, as according to (McKee 2002) it is a valuable way for researchers to gather information.

1.11 Research Quality

Quality in research requires the researcher to focus on the quality of his/her findings. It is considered imperative to maintain the quality of the research throughout the investigation, regardless of the paradigm used (Basit, 2010, Cohen et al., 2007). The quality of the work can be achieved if the data are reliable, valid and trustworthy.

Validity is fundamental in educational studies. According to Creswell (2009), there should be a demonstrable consistency between the conceptual frameworks, strategies, procedures, and techniques for you to measure issues being researched. Reliability is likewise crucial mainly in terms of scrutinizing studies regarding its accuracy and ensuring that data is free from errors, especially regarding the translation of effects. McMillian (2012) suggests, “Reliability is a necessary condition for validity, that is, rankings cannot be valid except they are reliable” (202:143). Stiles (1993) restates that reliability refers to the trustworthiness of data, while validity refers to the trustworthiness of interpretations or conclusions.

Validity and reliability ensure that the researcher can reassure his/her audience about the trustworthiness of the data. The researcher objectives at know-how and decoding the arena concerning those worried (Burns, 1995; Cohen et al. 2007; Lincoln & Guba, 1985). According to Lincoln and Guba (1985), reliability and validity inside the qualitative paradigm have to be based totally on its credibility, transferability, and conformability to determine the cost of the study, each within the examine process and findings. However, on this have a look at, reliability and validity is sustained due to the fact the study illuminates what it claimed to tell. This is guaranteed for the reason that have a look at has portrayed which means and importance of consultant members’ perspectives on their reveal in with the UKZN policy.

1.12 Ethical consideration

Through the informed consent form (see Annexure B), participants were informed of the study's objective and the importance of their contributions. Participants were also informed before each interview of their right to withdraw whenever they deemed it necessary through the same document. The researcher did not engage in activities that either threatened the physical or emotional well-being of participants, hence the use of pseudo names to ensure anonymity. The data from the research was securely stored within locked locations, and computerised data was password protected. When the work is being presented in the form of the finished thesis, oral presentations, seminar papers and article publications, the names of the respondents will be omitted. The completed work will also eliminate any details that will make the respondent identifiable, such as unique personal details, which people know to belong only to the respondent.

1.13 Structure of Dissertation

Chapter One – Introduction: This chapter focuses on the background of the study, the specific research problem and questions, the significance of the study, the scope and limitations of the study and the study's objectives.

Chapter Two – Literature Review on Bilingual Language Policy Implementation in South Africa and Globally: This chapter provides a review of the contextual literature related to the study and theoretical framework policy analysis. It also establishes a clear definition of related concepts.

Chapter Three – Between Monolingual and Bilingual Education: This chapter presents the discussions based on the data collected and shows the themes that emerged as a result to the data collected.

Chapter Four – Examining The Political Undercurrents of UKZN Bilingual Language Policy: This chapter discusses the political impact of the UKZN bilingual language policy.

Chapter Five – Socio-Economic Analysis of UKZN Language policy: The chapter looks at the economic and social impacts of the language policy.

Chapter Six- Recommendations and Conclusions: This chapter concludes the key arguments and key issues discussed in the study.

CHAPTER TWO

LITERATURE REVIEW ON BILINGUAL LANGUAGE POLICY IMPLEMENTATION IN SOUTH AFRICA AND GLOBALLY

2.1 Introduction

This chapter focuses on reviewing the literature that relates to the current research. The literature seeks to analyze the implications of adopting an African language for teaching and learning. The literature review discussion stems from two themes namely ‘language policy from an international perspective’ and ‘language policy in the South African higher education system’. A discussion of these two themes is used to synthesize local and global thinking around the issues of language policies in higher education institutions, to contribute a nuanced narrative on the current discourse on South African language policies in higher education institutions. Scholars such as Alexander (1996), Thornton (1988) and Murray (1998) argue that South Africa needs to undergo a significant change in areas of education and language policy. The quest in South Africa’s language policy is to include African languages as languages of teaching and learning which were historically disadvantaged in South Africa’s education system (Murray, 1998).

Therefore, education is an important means through which South Africa’s multilingual situation can be both validated and developed. In as much as language policy evolution is needed in South Africa’s higher education, Kamwangamalu (2003) acknowledges the need for Africans to change their attitudes towards their languages, for their attitudes play a vital role in how African languages can be received as languages of learning and teaching. In the global context, multilingualism is an existing situation. However, countries such as the United States of America, the United Kingdom, Australia and Canada function by repressing other languages for the promotion of English, although Canada must also promote French (Kraus, 2000). South Africa is on a mission to move away from a model that repress other languages especially the nine African languages. The discussion on both the local and global perspectives on language policies indicates trends, similarities, and differences about language policy situations in Higher Education Institutions. While it was not possible to provide an overview of language policy situations in all countries, I

have chosen to focus on countries that share striking similarities with the language situation in South Africa.

The purpose of this chapter is to demonstrate the core of the different research trajectories in language policy both in South Africa and globally. The discussion has five key sections. The first section deals with a brief discussion of key concepts relevant to the study. The second moves into a brief discussion on the background of the language policy in education. The third section reviews literature about the global perspective of language policies in higher education of other countries that share a similar repressive history and transformative patterns with South Africa. The fourth section reviews and discusses the quest for the inclusion of African languages as mediums of instruction in South African higher education institutions. The chapter concludes with a discussion of the theoretical framework and provides a summary of key issues identified in the reviewed literature.

2.2 Definition of Key Concepts

In reviewing the literature, it is vital that we discuss the following terminologies: Bilingualism, Trilingualism, and Multilingualism that are key and frequently appeared in the study. Grosjean (2015:4) proposes a definition of persons who are **bilingual** and **multilingual**: “those who use two or more languages in their everyday lives while multilingualism is having the unlimited number of languages one can communicate in”. **Trilingualism** on the other hand has the ability to speak three languages with equal fluency in all three (Baker, 2011). According to Baker (2011), bilingualism and multilingualism are more complex terms than having the ability to speak two or more languages. For a person may have the capacity to speak two languages but tends to speak one language in practice and another may regularly speak two languages, but competence in one language may be limited (Baker, 2011). People use different languages for different contexts as one can use one language for conversation or writing and another for reading, therefore the term bilingualism differs between degree and function (Baker, 2011). Bilingualism and multilingualism are considered in different overlapping and interacting dimensions. For this study, it is important that we explore these five different dimensions.

Ability: According to Garcia (2009), people may have the ability to speak and write in two or more languages, while others may be regarded as emerging bilinguals and at the early stages of

developing a second language. While others are passive bilinguals, some others are receptive bilinguals and therefore being bilingual is continuum with development and dominance and these vary across speakers (Valdes et al., 2003).

Use: language use has different domains in which it is used (e.g., home, school, phone, and email). Language use comes with certain limitations as they are for different purposes (Baker 2011).

Balance of two-more languages: According to Baker (2011), it is rare that bilingual and multilingual are equal in their ability and use of two or more languages; it is mostly that one language is dominant. However, this can change over time.

Contexts: According to Valdes et al. (2003), some bilingual/multilingual live in endogenous communities that use more than one language on an everyday basis, and other bilinguals live in more monolingual and mono-cultural regions. Some contexts are subtractive, where politics of a country favour the replacement of the home language by the majority language (e.g., Spanish being replaced by English in the United States) (Valdes et al. 2003).

Elective bilingualism: Is a characteristic of individuals who choose to learn a language, for example in the classroom (Valdes et al. 2003). Circumstantial bilinguals and multilinguals learn other languages to function effectively, because of their circumstances, for example, if they are immigrants. Their language is insufficient to meet the educational, political, employment requirements, and communicative needs of the society in which they are placed.

The dimensions mentioned above for bilingualism and multilingualism indicate that language use can create inequalities as some languages are dominantly used more than others. The unequal use of language specifically in the academic landscape has been the core factor, which has caused respective higher education institutions to review their policies on the use of language in education policies (Valdes, et al. 2003). This is to ensure that their policies are aligned in a manner that does not marginalize some languages while granting privileges to others.

2.3 Language Policy In Education: A Background

To comprehend what language policy in education is, it is important to define these terms individually: language, policy, and education. Language, according to Blommaert (2009), is the architecture of social behavior itself, which is learned and taught. Language is not a spontaneous ability to communicate; however, it is more of a designed and structured way in which groups of

people communicate at every level of human interaction (Blommaert, 2009). Since language is less impulsive, policy is understood best as a social process, designed to regulate certain social behaviors (May, 2001). According to Kymlicka (2003), a policy is best defined as a system of principles, which guides decisions to achieve rational outcomes that are proposed by certain authorities from the public and private sector. Policies play an important role in different bodies of institutions in influencing all major decisions and activities taking place within boundaries set by them. Policies ensure that a point of view held by the governing body of an organization is translated into steps that result in an outcome compatible with that view (Kymlicka, 2003). On the other hand, education is simply the process of facilitating learning and imparting knowledge and skills for a specific profession (Kymlicka, 2003 and May, 2001).

Language policy in education is simply a system of principles guiding different education institutions, in which language(s) should be implemented as language(s) of education and media of instruction (Kymlicka, 2003). Since countries around the globe have different language situations, it is highly impossible to evaluate their policies individually. For this study, I would like to mention only a few countries, which share a certain trend in their language policies. A report conducted by UNICEF (2016) indicates that international languages have gained a strong foothold in the national institutions of Eastern and Southern Africa. Colonial governments established these languages for training local civil servants, leaving the formal education system consistently using non-African languages for instruction (UNICEF, 2016). For instance, countries colonized by Britain mostly have English as their medium of instruction in education such as South Africa, Botswana, Egypt, Zimbabwe, etc. Whereas, those colonized by France, such as Tunisia, Senegal, and Niger mostly have French as their language of instruction in education (UNICEF, 2016).

Language policies in the education system of any country reflect social judgments as they represent a critical arena in which a society's expectations for the success of its future members are simultaneously expressed, enabled and constrained (Tollefson, 2002). Hence, choices about the matters such as the language of instruction become controversial, as in the case of bilingual education in the United States where the government favors the dominant use of English (Tollefson, 2002). Therefore, language policies in education are an important mechanism by which different states can manage and decrease the potential for social and political conflict. It is

important to note that language policies in education differ per each country's political and historical development (Tollefson, 2002). Hence, educational policy decision makers ensure that they balance the two fundamental thrusts of meritocratic versus democratic demands on the educational systems through actions consonant with each country's political culture (Tollefson, 2002).

2.4 Higher Education Language Policy: A Global Perspective

An assessment of literature in Higher Education language policy in the world over indicates that the concern has generated a variety of interest amongst lecturers and policymakers (Blommaert, 1999; Brisk, 1998; Cahnmann, 1998; Crawford, 2000; Cummins, 1999; Dicker, 2000 and Freeman, 1998). A search for journal articles, conference papers, books and dissertations at the difficulty well-known shows a wealth of records. While it would no longer be viable to review all the contributions made on this discipline, this section affords a brief analysis of a few works on how the higher training institutions interact with many unique actors in outside and inner coverage tactics (Kraus, 2000). To apprehend the nature of those interactions, it is far important, first to make a distinction between educational and administrative governance structures. Higher education institutions particularly universities have traditionally been run with the aid of teachers, that is, the professorate (Kraus, 2000). The institutional administration turned into an 'unavoidable evil' essential to create the most useful situations for the professions to function autonomously (Kraus, 2000). As such, higher education institutions have been professional companies with one dominant career, the academic career.

There is a general assertion that most countries are experiencing a change procedure that is emphatically influenced by worldwide patterns and weights. The worldwide change concerning higher education is not seen as a piece of a 'globalization scheme'; in any case, it is expected that globalization attests steady weight in transit in which higher education is improved all through the world (Holmes, 1992). For example, globalization speculations do not appear to talk straightforwardly to higher education (Holmes, 1992). However, a look at the extent of the political and monetary changes that happened over these four English-speaking nations Australia, Canada, the United Kingdom and the United States of America, demonstrates that globalization

straightforwardly influenced the higher education division (Kraus, 2000). These changes put weight on national higher instructive arrangement producers to change the way tertiary training works together.

One amazing function of the global higher education system is the steady role of the nation being the steorage organ of coverage association regarding better education. Since the nineteenth century, the continental European state states have taken upon themselves the regulatory and investment obligations with appreciate to better schooling (Finn, 2000). The state manage model remained the dominant model, which was also brought to the colonies; it remained the dominant model after those nations have become independent (Neave, 1988). The version without a doubt implied the state took care of the general public interest in higher education. In the US (US), man or woman states are traditionally accountable for higher training. In many states, a governance model has been used that promotes a marketplace sort of interaction among better education establishments and society (Hazelkorn, 2011). Even even though the USA country governments also have funding and regulatory duty concerning public better schooling, in maximum states, the monetary and regulatory units aren't very restrictive and they offer quite a few autonomy to the institutions (Hazelkorn, 2011).

In the UK, the academic oligarchy performed a role in investment and regulatory decisions regarding higher training. The successive conservative British governments, which succeeded the primary Thatcher government of the early Eighties, “developed policy approaches that promoted the abandonment of tight governmental control concerning higher education; however, they tightened budgetary controls and introduced more elaborate regulatory instrument” (Scott, 1996:123). It is worth considering that Australia, Canada, the United Kingdom and the United States are industrialized countries that can afford to set certain standards regarding their higher education. However, as discussed above, they are all repressive in that their language situation is extremely multilingual, so, they only function by repressing other languages and promoting only English, although Canada must also promote French (Hazelkorn, 2011). South Africa is trying to move away from such a model, and the consequences of this decision are discussed in section 2.5.

For this research, it is important to discuss the reforms in higher education institutions of other countries that share similar repressive history and transformative patterns with South Africa. This is because analyses of these countries will set the pace for how the analysis of South Africa's language reform in higher education institutions will go.

2.4.1 Global Reform in Higher Education In Selected Countries

Scholars such as (Coombe, 1991; Olsen, 2000 and Scott, 1995) believe that certain transformations took place in different regions and countries globally that form an obvious frame for the transformations in South Africa. It is believed that changes in the global context influenced the proclamation of a national commission on higher education (NCHE, 1996), which took place six months after the first democratic election in which Nelson Mandela was elected president (Olsen, 2000). This section discusses certain countries and regions that share similar experiences with South Africa concerning their transformation in higher education. This section allows the global thinking around language policies to be synthesized with those occurring in South Africa.

2.4.1.1 Central and Eastern Europe

Scott (1995) believes that the ameliorations in Central and Eastern Europe (CEE) international locations form an obvious body of reference for South Africa. Like the South African apartheid regime, the former CEE regimes had been excessively ideological and repressive. The government become expected to be a middle actor inside the reform of public quarter additives along with better education after the fall of the repressive CEE regimes (Cerych and Sabatier, 1986). As changed into the case in South Africa, the market and the better education establishments affected the outcomes of the state-initiated reforms.

The reforms of CEE higher schooling commenced in 1990 and the changes correlated strongly with different principal transformation inside the political, economic, social and cultural sectors. The national better schooling policy debates were to begin with ruled via country wide topics, usually associated with the want to diversify the rigid, centralized and monolithic structural and institutional contexts of better education (Scott, 1995). This included de-ideologizing the curricula, for the brand new CEE governments had to display a destroy from the past. Global coverage problems, but, together with performance and effectiveness, had been additionally progressively

getting into the coverage debates within the CEE country/better education in which the country become discovered as looking to diversify the country wide better training device and structural cum prison conditions beneath which higher education is expected to perform (Erkkila, 2013). At the equal time, the policies of every state are being prompted progressively by global tendencies. These trends give a clear message of increasing the autonomy of the colleges and schools with the expectation that they may become more green, effective, competitive and responsive.

2.4.1.2 Brazil

Another country that is regularly seemed as having similarities with South Africa is Brazil. Not most effective do the two nations vie for position on the pinnacle of the Gini-coefficient league desk (measuring social inequality), however Cardoso, a global renowned left-wing sociologist and activist, have become president of Brazil in 1994, the identical year Nelson Mandela have become president of South Africa (Slaughter and Leslie, 1997). Nelson Mandela had a comparable vision to Cardoso's imaginative and prescient of social justice and that they both proportion comparable goals about tax burdens. Both Nelson and Cardoso have been well-known for railing in opposition to the authoritarian regime that ruled their domestic nations, and every recommended an opportunity to capitalism as a mode of organizing financial system and society (Lieberman, 2003). Importantly, each leaders appeared to cope with racial inequalities (Lieberman, 2003). For Cardoso, higher training was also a major problem at the reform schedule, but in preference to looking to reform the entire machine, the focal point turned into on 3 broad areas: better education evaluation, complete institutional autonomy and increasing get right of entry to (Lieberman, 2003). Unlike in Europe, the Brazilian academics vigorously adversarial autonomy due to the fact they noticed it as a flow in the direction of privatization (Slaughter and Leslie, 1997). Another distinction is that with the aid of the beginning of the Nineties, Brazil already had a strongly developed non-public better education zone such that its marketplace became a well-hooked up aspect in Brazil's higher education.

During the presidency of Cardoso, better academic institutions had been confronted with an extra authoritarian instructional policy, with much less talk and participation with the feasible foundations of a new subculture of compliance (Amaral, 2001). Cardoso focused right away on modifications in both the kingdom/society and nation/higher training relationship that were anticipated to reinforce the Brazilian financial system (Amaral, 2001). Importantly, the two

countries (Brazil and South Africa) emerged from a history of racial inequality in schooling, which need to be addressed. It is because of this that Nudelman (2010) believes that educational institutions may be used to convert racial imbalances in society. Initial reform movements in South Africa have been focused on a nearby schedule of fairness and democratization of governance, however can now be visible to have shifted to comprise international traits (Slaughter and Leslie, 1997); one which turned into already familiar in Brazil. The incorporation of African languages will assist remodel the better training institutions in South Africa in the direction of this international fashion.

2.4.1.3 India

Considering the size, history, social shape and democratic culture, India is a unique country. When considering its latest higher education reforms, those enlisted characteristics are applicable and need to be considered when assessing the effects of the reform tries (Power, 1997). For example, whilst India borrowed heavily from the International Monetary Fund (IMF) and the World Bank, it affected the policies of the country, which have been marked by using privatization, liberalization, and globalization (Power, 1997).

The shift in India's national policy directly affected those of the higher education institutions, where in the 1980s there were proposals for changing the nation's education system towards economic ideology (Power, 1997). With the quest towards a privatized higher education system, many national committees were appointed to assist with policy planning and implementation. Despite the ideas, recommendations and policy proposals that were coming from these committees, hardly any deliberate changes took place in the higher education system in practice. According to George and Raman (2001), the main problem with the Indian system is the lack of policy implementation. This problem as George and Raman suggest:

Lies in the failure of the committees and successive governments to appreciate the trade-offs involved in following multiple objectives. They did not take into account the strength of resistance to institutional changes from well-entrenched interest groups. They also did not suggest concrete methods of mobilizing resources. The lack of political will is evident from the present

status of education in the country. Consequently, the Indian education policy framework has been characterized as a clear case of a Niagra Falls report on educational policy issues and a Sahara Desert action (George and Raman, 2001:1).

Beyond the failure of policy implementation in India, the non-stop public beneath-funding of better schooling establishments is getting worse. This is because of the gradual decrease inside the relative share in their Gross National Product (GNP) invested in schooling and the lower expenditure on higher education as part of the schooling price range (Power, 1997). India's higher education gadget is deteriorating due to elements: first off, the wealthy students are increasingly taking advantage of the liberalization of foreign exchange manage emigrate to nations which include america, UK, Russia, and Australia (Mundy and Verger, 2015). Secondly, India functions market segmentation wherein some extremely good institutions co-exist alongside a tremendous quantity of mediocre establishments (George and Raman, 2001).

2.4.1.4 Cameroon

During the period from independence inside the Sixties to the 1990s, the Cameroonian higher education institution, like the ones of many within the growing countries, turned into not able to adapt correctly to the converting desires of its socio-economic and political environments (Henkel, 1991). Henkel posits that the issues confronting the better education system in particular on the start of the 1990s were a language imbalance through the dominance of French, and a dramatic growth in scholar enrolment without a corresponding boom in infrastructure and workforce appointments (Henkel, 1991). Further challenges in the education system are the high dropout rates, old curricula, the excessive unemployment fee among university graduates and inadequate public price range. There were measures taken to help remedy the better education system in Cameroon; the first changed into the advent of 5 new universities in a system that to begin with had one college. The purpose of the newly created universities turned into to help growth the participation fee, and it changed into hoped that the growth of the gadget might help provide for higher levels of non-governmental investment through introducing training costs, amongst different things (Henkel, 1991).

The government had several intentions with respect to the introduction of the new universities, of which one was to deal with the overcrowding of the one university that Cameroon had. Another

was to give Cameroonians an opportunity to be educated and lastly but also importantly, to deal with the language imbalance by making one of the new five institutions an English language institution (Gumport, 2000). According to Gumport (2000), developments after 1993, imply that the English language college did not get hold of the desired investment to sign up as many qualified English language college students, which forced the scholars to enrol in one of the French language institutions. Due to this dilemma, Cameroon noticed a increase of a private better education quarter, which the authorities has no longer been capable of modify to make certain that equity and fine be successful (Gumport, 2000).

An interesting comparison emerges with the Indian and South African better education reform reports. In India and South Africa, the role of vested institutional interests has played a major role in the failure of the respective governments to implement their proposed policies (Gumport, 2000). In Cameroon, the failure seems more a case of a lack of appropriate institutional infrastructures such as policy instruments, management and academic staff capacity, and adequate and stable funding (Henkel 1991). Major efforts on the side of the government and the institutions in Cameroon are needed to prevent the higher education system from sliding back to a pre-1993 situation. Since South Africa is also on a journey towards implementing policies that create a multilingual higher education, it is necessary that the country is prepared with policy instruments, management and academic staff to be successful (Alexander, 2003). Just like Cameroon needed to introduce new universities to remedy the language situation, South Africa is on a mission on including African languages which were historically excluded in the academic landscape (Trudell, 2007).

2.4.1.5 Japan

The Japanese higher education system has grown dramatically since the 1960s, in which the ‘massification’ of Japanese higher training consisted of quantitative growth without an accompanying cognizance on the important qualitative adaptations (Clark, 1998). The public sector aimed to maintain the satisfactory of academic work via proscribing its enlargement, at the same time as the private region multiplied rapidly. As a result, via the end of the 1990s, about 25% of all college students have been enrolled in public institutions and 75% with non-public vendors.

However, in 1999, almost 70% of the graduate students were enrolled in public establishments (Clark, 1998).

Clark believes that the rapid quantitative expansion of Japan's higher education implied a convergence towards homogeneity, uniformity, and standardization, which, in turn, led to all kinds of qualitative problems. Now that the quantitative growth of higher education has more or less stabilized, the government has introduced qualitative reforms to solve the problems created by the massification of the system (Clark, 1983). The government now uses a mixture of market mechanisms and governmental instruments and movements to reinforce the qualitative facet of the system (Clark, 1983). Consequently, the main policy mission for the Japanese authorities is to stimulate Japanese better training to emerge as extra various (Scott, 1995). The challenge has become more urgent because of the Japanese economic crisis and the assumed role of higher education in economic development. It is complicated, however, by the historical development of Japanese higher education institutions, which has led to a situation in which, today, research is being prioritized over teaching (Clark, 1983).

Japanese higher education is dominated by a research paradigm stemming from a 'German university model' introduced at the beginning of the 20th century in the public university system (Castells, 1996). Although, the further development of the higher education system after 1945 was based on a US university model, the research paradigm remained one of its pillars. This explains why there is a strong research orientation among the staff in all the institutions in the massified higher education system – whether they are high-status imperial research universities or two-year junior colleges (Castells, 1996). The policies and reform experienced in each of the five discussed countries reflect the complex realities of higher education policy processes that are also visible in post-apartheid South Africa (Castells, 1996). Such policies and reforms have been initiated in a period characterized as an age of transformation. Our societies, with economies which have been based totally on production, are reworking into knowledge societies, in addition to the many manifestations of the growing effect of world forces, structures and connections on national economies (Castells, 1996).

Therefore, the consequences of higher education policies initiated and implemented at a national level can now not be understood completely by way of analysing the coverage procedure in a countrywide context. It changed into extensively assumed until these days, both in policy practice and the scholarly discipline of policy analysis, that a coverage manner is a causal, linear procedure including some stages that could ever be examined separately, that is, initiation, selection, implementation, assessment, and remarks (Gumport, 2000). Practical and theoretical disappointments have progressively caused the popularity that a coverage method might be more interactive than causal and linear.

2.4.2 Global Dominance of English-only Language Policy

Many countries in Africa are still faced with the dilemma of a state-controlled higher education system, which directly influences the process of policymaking in the educational institutions. It is a common trend for countries to have language policies that reflect their national policies (Kymlicka and Patten, 2003). Even though individual universities are transforming to align their policies with their national governments, there is, however, an international trend observed in their policy-making, which maintains English as the main language of education (Kymlicka and Patten 2003). Several authors contend that English is the dominant media of instruction in higher education institutions globally (Pennycook, 2013; Kymlicka and Patten 2003). According to Pennycook (2013), English is used as the official and semi-official language in over 60 countries and has a protruding position in a further 20 countries. Pennycook's research looked at the cultural politics of English as the international language and some of the reasons for the spread of the language. The extent to which English spreads in different domains (social, political and educational) of a country is a result of the success of colonialism and its goals. This has influenced most countries to include English in their educational policies, to the extent that English has become the determinant of the students 'progress in formal education' (Pennycook 2013:10). Pennycook highlights that one of the detrimental cultural effects embedded in English language learning is the marginalization of local indigenous languages, which carry less esteem (Pennycook 2013). Fighting the dominance of English, according to Pennycook, will require more than an alteration of language policies since its spread is very political and economic in nature (Pennycook 2013).

Supporting the view presented by Pennycook, Sharifian (2009) indicates that the dominance of English in the academic landscape is insinuated with positive and negative implications. Sharifian (2009), proposes that English provides global social cohesion, while it negatively marginalizes local languages, creating many linguistic, socio-cultural and pedagogical implications. Sharifian continues to explore the surrounding complexities of the internationalisation of English language within and between communities of speakers around the world. In the findings of the research, Sharifian posits that the pedagogical implications surrounding the spread of English is the marginalization of native languages where students with less proficiency in English, are unable to prove their true academic ability (Sharifian, 2009). The strength of this literature is that it shows the implications which both can be negative or positive about the use of English, most literature looks at benefits of English fluency. Whilst the current study did not look at the negative implications of English it provides a different angle to look at the language policy in education.

Traditionally, the use of English in the academic space is seen as posing more challenges than opportunities (Hall and Eggington, 2000; Phillipson, 2000; Primus, 1999 and Moran, 2000). According to Hall and Eggington (2000), the spread of English is implicated by the political decisions taken by different national governments because it is asserted that language is implicated with social and economic prestige, in which the English language is most prestigious. It is for this reason that most higher education institutions throughout the world maintain an English language policy (Hall and Eggington, 2000). Although the English language is most prestigious and maintained as the international academic language, there remains a dilemma where the English language is not a mother tongue for many, leading into problems in accessing formal education through the language.

2.4.3 Quest Towards Bilingual Language Policies

Taking a contrary view, scholars with an ideology supporting linguistic pluralism advocate for a bilingual approach to education (Skutnabb-Kangas, Cummins and Baker, 2000). These scholars contend that minority language speakers should have the same rights and support provided to speakers of the majority languages, Skutnabb-Kanga and Cummins (2000) base their arguments using linguistic pluralism as their ideology. According to Cummins (2000), bilingual language

policies are important in the higher education institutions, which are persistently faced with diverse language speakers. Bilingual language policies are those that have English and an additional language used as a medium of instruction in the educational institutions. In his research, Cummins (2000) identified in one of the schools in Canada, an estimated amount of 58% of students struggling with the dominant English learning environment from which he believes that the use of bilingual language policies could create, a suitable learning environment for all students.

Studies by Baker (2000), Cummins (2000), and Skutnabb-Kangas (2000), indicate that the positive effects of bilingualism are that it allows students to develop as emerging bilinguals without compromising their academic performance. Importantly, bilingual policies allow students to engage in the classrooms in a language they are comfortable with, which is mostly their mother tongue. Cummins (2000) suggests that language policies should be designed in a way that ensures the linguistic and cultural capital of students is not lost and strongly affirmed in the learning environments. Doiz, et al. (2013) looked at the effects of the English Medium Instruction (EMI) program implementation in Europe. The study found that the EMI program was implicated with linguistic tensions since many immigrants and citizens in the continent struggled with the dominance of English. Doiz, et al. (2013) have recommended, firstly, for nationals to implement language policies favorable to students; secondly, to refrain from expanding the use of English at the expense of first languages of students; and lastly, to avoid endorsing language policies that are a result of ideological and economic reasons. This result in students whose proficiencies in English are not that high being discriminated against (Doiz, et al. 2013). The strength of the reviewed literature lies in its ability to have recommendations in how language policies can be implemented generally in places where English is not the language of the user. Globally it has been a general norm that people speak English however the study by Doiz et al reveals a contrary view which is not explored in this current study.

2.4.3.1 Challenges Facing Bilingual Policies

Bilingual policies are a good initiative to indicate language plurality and diversity in the academic landscape, however, there are challenges that implicate such a policy. In a recent study by Menken and Solorza (2014), it was pointed out that bilingual policies are implicated with success and failure. Menken and Solorza (2014) discovered that the schools in New York, which historically

made provision for a bilingual approach to education eventually, desisted from their bilingual education programs due to many challenges. Amongst these many challenges, firstly, there was a challenge of not having enough personnel to sustain such a policy as the US government favored a monolingual policy (the use of English only) and students indicated disinterest in such a policy and maintained English as a medium of communication and learning (Menken and Solorza, 2014).

Beyond the dilemma of having the untrained personnel to implement and sustain bilingual policies, other indirect phenomena pose challenges in managing such policies. Tulasiewicz and Adams (1998) indicate that the world is a global village due to globalization, which increases global social cohesion; this is where bilingualism becomes problematic. Considering the nature of the European multilingual countries namely England, Wales, France, Spain, Germany, Denmark, Polish, Poland, and Russia, bilingual language policy becomes a dilemma. In such multilingual countries, it is a daunting task to choose an additional language to be used alongside English, for in most cases, minority languages will not be considered. This makes the bilingual language policy an unfair system leaving other languages unrepresented. The authors argue that the task is to achieve communication within diversity; therefore, it is preferable and logical to use a language functioning as a world language, that is, 'English' for education.

The attitude and language preference of the users of the language serves as a crippling impasse on the survival of the bilingual approach to education. Chin (2014) conducted a study in Singapore where he analyzed the attitude of learners towards learning in their native language as the Singapore government had adopted a bilingual language policy in 1966, which indicated that learners could learn using the medium of English and secondly the medium of Mandarin, (Chin, 2014). The study indicates that students preferred using the medium of English since it is a language associated with power, social and political prestige. Mother tongue languages were therefore often replaced by the students' preference of using English. Mortensen suggests that language policies should not aim at controlling the language of preference of students' rather they should be flexible (Mortensen, 2014). The strength of this literature lies showing in showing how mother tongue learning came as a preference for learning.

In addition to challenges mentioned by Chin (2014), Menken and Solorza (2014), a similar study by Tupas (2015) presents the contours of unequal multilingualism against which mother tongue-based education works. Tupas' study looked at countries in the Southeast Asia, which are multilingual societies. Though these countries are multilingual, the study found a trend of 'multilingual hierarchies', where languages do not share equal value and status (Tupas, 2015). For instance, Singapore is multilingual but with a linguistically tiered environment, where English is the most preferred and spoken language. Tupas (2015) affirms the key argument that multilingualism is up against challenges, which are ideological and structural. His work neatly presents the delineations of unequal multilingualism against which mother tongue-based education work. Tupas introduced a new analytical dimension to multilingualism namely 'multilingual hierarchies', which is a term that is not expounded upon in this research. The term can be used to show that in multilingual society languages still do not have the equal status they should. This term has not been used and considered in the current study; however, it is significant if one wants to measure which language should be preferred than the other.

The conflicting findings regarding higher education language policies internationally suggest a struggle between inherent beliefs about the value of bilingual language policies, that is, English plus the mother tongue and the power associated with languages as in English. Reviewed literature indicates a global interest in maintaining English as the language of instruction in education, as it has more prestige compared to other languages. There is a belief that English proficiency opens doors of opportunity for children as they move forward in life since the language is depicted as having economic value. Therefore, the strong ideologies favoring English language naturally create resistance to mother tongue instruction from many stakeholders; usually, such ideologies exist in multilingual countries.

2.5 Language in education in developing countries in Africa

The empirical literature on language in education in developing countries, especially those in Africa, is even less well developed. It was difficult to find a single African study that had a large enough sample for precise estimations, a multi-year duration to shed light on ultimate educational outcomes, and randomized assignment or other suitable quasi-experimental method to provide a

credible basis for causal inference (Piper and Miksic, 2011). Most studies on language of instruction in African countries are written by linguists in favour of Mother Tongue instruction (Taylor and Coetzee, 2013). Some are quantitative, but tend to lack a methodology allowing for causal inference. Piper and Miksic (2011), for example, investigate the relationship between language of instruction and reading acquisition in Uganda and Kenya using observational data and regressing reading scores on a set of observed characteristics including language of instruction which varies across schools. Piper and Miksic (2011), however, concede that the cross-sectional nature of their data precludes causal inferences. The strength of this literature is the cross-examination approach of looking at the relationship between reading acquisition and language of instruction. This approach is not employed in this current research.

Most African countries are known to be multilingual. It is a common situation in Africa that the less multilingual a country is the easier it is to develop a national language policy, and the quicker it is to implement it (Orekan, 2010). The few monolingual or bilingual countries in Africa, such as Somalia, Burundi, Rwanda, have found it relatively easy to promote either a single or a few interrelated languages to national status within education (Orekan, 2010). The extent to which each country has been able to apply these national languages into secondary, scientific, technical and higher education, has depended on the level of political will, the number of languages, and the degree of the national integrity (Orekan, 2010). This is a very sensitive process, as conflicts have sprung up among groups of different linguistic backgrounds. Adoption by imposition of a minority language as an official or as a language of literacy will always create suspicion and rebellion among other linguistic groups.

Benson (2000) reports on an experiment in Mozambique comparing a bilingual programme to the traditional Portuguese-only programme. Although sample size was again small (four treatments and four control schools) and there were admittedly several design problems, Benson (2000) maintains that the project pointed to increased classroom participation, self-confidence and language proficiency amongst children in the experimental schools. The strength of this study is that it assessed a bilingual programme which was compared to a traditional Portuguese programme, therefore data was able to show both the performance of students who use only Portuguese and those enrolled in the bilingual programme.

Walter and Chuo (2012) discuss a recent experiment in Cameroon in which 12 schools received instruction in Mother Tongue (Kom) in the first three grades and 12 matched schools received the traditional instruction in English. After five years of schooling (i.e. two years after the switch to English for experimental schools) those in experimental schools were performing better in English reading than those in control schools. However, there was no significant difference in mathematics skills between experimental and control schools. The major advantage of this study is its 5-year duration. However, a major weakness is that the experimental schools were recommended by local education officials. Therefore, despite the matching process, these schools may differ in certain unobserved ways to the control schools. The strength in this study is based on its five year duration where it allowed time to observe the performance of the language of instruction within the schools, it allowed ongoing empirical data to be collected. Whereas this current study only collected data once and made conclusions based on the data collected and was unable to get updated modifications on the performance of students utilizing the isiZulu medium for learning.

2.6 Language Policy for Higher Education Institutions In South Africa

In South Africa, social inequalities were and are deeply embedded and reflected in all spheres of social life. The higher education system was and is no exception. Social, political and economic inequalities of a class, race, and gender, institutional and spatial nature that were generated during the apartheid period profoundly shaped and continue to shape the South African higher education system (Badat, 1999). The attempts at transforming South Africa's higher education, including policy formation and implementation are necessarily framed by the overall social goals of transcending the inherited apartheid social structure with its deep social inequalities and of institutionalizing a new social order (Badat, 2001). Several scholars (Kamwangamalu, 1997; Mashiya, 2010; Zondi, 2014; Diab, Matthews and Gokool, 2016; Mkhize and Hlongwa, 2014; Webb, 2002 and Wade, 2005) have contributed to the discourse of transforming the higher education system, specifically the language policies by advocating for the inclusion of African languages as a medium of instruction.⁹ South Africa's political history, indicates that the then

⁹ The discourse on learner attitudes towards African languages in South Africa has been discussed in Kamwangamalu (1997), Mashiya (2010) and Zondi's (2014) work, where these authors discussed possible factors that contributed to the learner's attitude towards African languages. The common reasoning that stood out in these works is the effects of Apartheid and Bantu education in South Africa. Whilst Mkhize and Hlongwa (2014) and Diab, Matthews and

prevailing apartheid language policies favored the development of language attitudes, parallel to the political attitudes of promoting exclusivism and prejudice (Kamwangamalu, 1997).

South Africa's higher education system fragmented often because of the ideology of the apartheid governments of race and politics. This ideology formed the better training policy framework, which became in region at some stage in the 1980s (Gerwel, 1987). The 1984 constitution of the Republic of South Africa upheld the apartheid ideology of racially designating universities, which means there had been universities, which were for the exceptional use of the African, Coloured, Indian and White (Gerwel, 1987). As an end result, nineteen higher education institutions have been unique for specific use of whites. Only institutions have been designated for the specific use of coloureds, two for Indians and six for the special use of Africans (Habib, 2001). The National Party (NP) authorities at some stage in apartheid had enforced felony constraints to prevent institutions unique for the usage of one race institution from enrolling college students from different race corporations (Habib, 2001). The racially divided higher education gadget turned into continually fragmented into inflexible companies regarding the capabilities they were and were no longer accredited to carry out.

2.6.1 Racial Segregation of Historical Higher Education Institutions

Historical white universities in RSA were divided into two sub-grouping: those in which the primary medium of communication and teaching become (i) Afrikaans and (ii) English. Afrikaans being the home language of most of the people in government at that time and English being additionally the principle medium of communication. Importantly the premise of dividing these institutions turned into for language, and it made a distinction among universities that supported the NP authorities with its apartheid better education regulations and those that did not. The white Afrikaans medium universities produced from six universities, out of this six, five used strictly Afrikaans and the other used a double medium of teaching and learning. The 5 Afrikaans universities had been: University of the Orange, Free State; Potchefstroom University; University of Pretoria; the Rand Afrikaans-University and the University of Stellenbosch. The sixth being the

Gokool (2016) focused on the positive effects on the inclusion of African languages in higher education institutions in South Africa, Wade (2005) focused more on the challenges of the inclusion of African languages. Webb (2002) contributed by discussing the social history of South Africa and its impact towards the language setting and prevailing language policies.

dual medium college of Port Elizabeth (Gerwel, 1987). Although this was a dual university Afrikaans speaking governing bodies ruled it.

These six universities were regarded, as creatures of the state, which means they functioned to service the government (Gerwel, 1987). The student enrolment of the six universities was 96% white, though they tried to use the permit system to include black students but the attempt failed (Jansen, 2001). Since these universities inclined to the agenda of the apartheid government, they were more authoritarian, which led to banning of open protests by both student and staff (Jansen, 2001). A concluding remark on these six universities is that by the time South African politics was taking a turn towards democracy in 1994, these universities had begun to face internal concerns regarding their future to continue to operate as institutions. Some of their concerns were governing bodies, since the institution's councils believed that an introduction of a new political government in South Africa from NP to the African National Congress (ANC) would jeopardize the flow of subsidy funds (Bunting, 1994).

The historically white-medium universities consisted of four institutions: The University of Natal currently known as University of KwaZulu-Natal, University of Cape Town, Rhode University and University of Witwatersrand (Habib, 2001). This group of institutions differ from the Afrikaans-medium as they regarded themselves as liberal universities that refused to adopt the apartheid government's ideology, which saw universities as creatures of the state (Jansen, 2001). These universities had a belief that they are public institutions entitled to government funding, even though they objected some of the government's policies. They believed in academic freedom, which means that they allow the teaching of what they deemed important, and that they could accept any student regardless of race, provided they met the minimum requirement (Habib, 2001). In the 1980s, these universities took a strong stand against the government because they believed that they are part of the international academic body of scholars, which was dedicated to the advancement and propagation of all human knowledge (Bunting, 1994). The stance against apartheid government was not only a public declaration of institutional autonomy, but it assisted them to gain funds from international donors who supported them. It was for this reason that when ANC took over NP in 1994, these universities were confident that they would be regarded as heroes since they attempted to downplay politics of race in their institutions (Jansen, 2001). According to

Mamdani (1998), the colleges desired the ANC authorities to view them as countrywide property, as they have been against the apartheid regime. However, Mamdani (1998) does not trust that those traditionally white universities were sellers of social and political trade in South Africa, despite their anti-apartheid stance. Mamdani is satisfied that these universities were islands of white social privilege in the course of the years of oppression (1998).

The historically black universities of the Republic of South Africa consisted of two subgroupings: firstly, four universities, which were for Africans: Medunsa University, the University of the North, Vista University and University of Zululand. Secondly, other universities which belonged to Indians (University of Durban-Westville) and one for coloureds (the University of Western Cape) (Bunting, 1994). The establishment of these universities was more political than academic. For they were mainly established to train black people to be servants of the apartheid state. The existence of these universities was to ensure that they would maintain the apartheid socio-political agenda. It is for this reason that the graduates from these universities were black teachers who were needed for the black school systems (Bunting, 1994). According to Jansen (2001), these black universities were governed in an authoritarian manner where the apartheid government ensured that the executives and councils belonging to these universities supported the ideology of the NP government. This was done by ensuring that the leadership of these academic staff were Afrikaners trained by the six historically white Afrikaans-medium universities (Bunting, 1994). It is important to note that even though these universities are classified as black universities, it is not because they were designated for blacks. Or, that the medium of teaching and learning was through the medium of African languages; rather, the medium of learning was English because the academic staff was white Afrikaners (Bunting, 1994).

Apartheid supporters who ensured that the academic staff employed in black universities were from historically White-Afrikaner universities set up these Black universities to ensure that the apartheid agenda of racial segregation were met (Jansen, 2001). Part of this plan also included an academic agenda, which ensures that black universities did not produce new knowledge, such that there were no postgraduate programmes and research initiatives in the black universities (Mamdani, 1998). As a result, graduates from historically African universities did not have the requisite skills and knowledge compared to those who graduated in the White-Afrikaner

universities. The strength of the reviewed literature on the racial segregation of higher education in South Africa gives a historical backdrop of the language situation pre-1994. This then provides a foundation for this study to build upon, because most reform in policy in South Africa stems from the need to redress the imbalance caused by the effects of apartheid.

2.6.2 Overview Of The Public Institutional Landscape Pre-1994

Table 1 represents an overview of the universities of South Africa before 1994. The table looks at how the NP government classified the universities and shows the key characteristics of these universities until 1994.

Table 1: classification of public universities by racial origin: pre-1994

N/ B	Categories	Institutions included	Key Characteristics up to 1994	Historically advantaged/di sadvantaged
1	Historically black universities	University of Durban-Westville, Medunsa University, University of the North, Vista University, University of the Western Cape and University of Zululand.	<ul style="list-style-type: none"> • Top management supportive of the apartheid government. • Originally authoritarian establishments which became websites of anti-apartheid battle throughout the 1980s. • Intellectual schedule determined through instrumentalist notion of knowledge and characteristic being that of schooling beneficial black graduates. 	Historically disadvantaged
2	Historically white (Afrikaans) universities	University of the Orange Free State, University of Port Elizabeth, University of Pretoria, Potchefstroom University, Rand Afrikaans University and University of Stellenbosch.	<ul style="list-style-type: none"> • Authoritarian organization, which supported the apartheid authorities. • Good management and administrative system. • Intellectual schedule affected by instrumentalist commitments and by the severing of contracts with international teachers in the course of instructional boycott inside the Eighties. 	Historically advantaged
3	Historically white (English) universities	University of Cape town, University of Natal, Rhodes University and	<ul style="list-style-type: none"> • Did no longer help apartheid authorities. • Collegial establishments at pinnacle degrees of senate and heads of instructional departments, but authoritarian at decrease stages. 	Historically advantaged.

		University of Witwatersrand	<ul style="list-style-type: none"> • Good control and administrative structures in area. • Intellectual agendas set via commitments to information as suitable as in itself and sturdy global disciplinary teaching and research links. 	
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Column 1 row 3 indicates that the historically black universities were the only group of universities that were classified as ‘historically disadvantaged institutions’. According to Massey (2001), the major difference between the historically disadvantaged and advantaged institutions was the issue of finance and distribution of resources. The disadvantaged historically black universities had financial instability. Additionally, because these institutions did not have adequate facilities such as library holdings, computer access, laboratories and other amenities as compared to the historically white universities, graduates who came from black universities were disadvantaged. The teaching and learning quality that was provided by the historically white universities was different from the black universities’; the historically white universities standard was slightly higher (Morrow, 2006). The main disadvantage that students from black universities faced was that there were academic programs available in the ‘historical white universities’, which they could not access due to the permit system.¹⁰ The precolonial situation in South Africa was the cause of the language confusion, where the country was characterized by the existence of nation-states with their languages (Pattanayak, 1982). The shift from the authoritarian rule of apartheid to democracy in South Africa marked a significant change of governance. For democracy differs from the authoritarian ruling as it makes room for transparency and public involvement. Subsequent to the introduction of the new constitution in 1996, the education system has been and is still used to foster democracy as it is seen as one of the institutions bearing the capacity to foster social and economic goals.

2.7 The Post-Apartheid Period: The Transformation of Higher Education Institutions

The segregated higher education institutions of the apartheid made it difficult in the post-apartheid period to perceive higher education institutions as a coherent system because the apartheid education institutions were differentiated. The post-apartheid period is in a transformative process

¹⁰ This system banned other racial groups from access to universities that are not designated to their race.

of creating a higher education system that is coherent, and that is not discriminating (Badat, 2008). The post-apartheid higher education institutions must transform their identities, culture, and system of governance to be in tune with the values of democracy. For such transformation to happen, the South African government thought it important to develop policy documents,¹¹ to guide higher education institutions in how to facilitate this change (DOE, 1997).

The 1997 white paper, which is one of the policy documents, made it clear that:

An important task in planning and managing a single national co-ordinated system was to ensure diversity in its organisational form in the institutional landscape. and offset pressures for homogenization and to diversify the system in terms of the mix of institutional missions and programmes that will be required to meet national and regional needs in social, cultural and economic development (DOE, 1997:237, 1.27).

One way in ensuring that the white paper plan came into life was to ensure that the 36 historically racialized higher education institutions are reduced as they are now in the democratic regime to 23 merged institutions. In later years after the white paper recommended re-organization of the higher education institutions the department of education made an initiative by developing a national plan that guided universities to have diversified institutional missions and programmes (MOE, 2001:49). This means that the intuitional restructuring of the higher education institutions needed to suit the needs of the developing democracy in South Africa. Badat (2008) believes that building these new institutions remains difficult because differentiation remains a difficult, contentious a challenging policy.

Historically, the issue of racialized caused white medium universities to be more privileged than black universities due to the inadequate balance of funding and differing quality of education that both these universities required (Badat, 2008). The quest therefore of the 21st century democratic

¹¹ These documents include: Ministerial Committee Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education (Department of Education 2003); Ministerial Committee Report on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions (Department of Education 2008); Charter for the Humanities and Social Sciences (HSS) on the Catalytic Project on Concept Formation in African Languages (Department of Higher Education and Training 2011); and Green Paper on Post-Secondary School Education and Training.

universities in South Africa is to sympathize with the African student population which has been at disadvantage for quite a while (Badat, 2008). The issue of language plays a pivotal role in the restructuring of the South African higher education system. The liberation movements in exile tended to stress the importance of English as a common medium for a displaced South African population speaking various languages, as an international language and as an alternative to the discredited Afrikaans and to the African indigenous languages tarred with the policies of the National Party government (Morrow, 2006). There is a scholarly assertion that education in the home language of the learner is the correct procedure alongside the lingua franca (Alexander, 2005). Contemporary policy, which regards African languages as having escaped from the taint of apartheid once more, stresses the eleven official languages. In the field of education, public opinion as reflected for instance in the South African social attitudes survey seems less convinced by this (Morrow, 2006).

It is for this reason that currently; universities have been urged to reform their language policies so that the historically excluded African languages may be included as a medium of instruction. Scholars have discussed the possibilities and shortcomings of this initiative; some believe that this initiative would be more viable during the times where universities were racialized. For instance, you will find a university with a total student enrolment of one ethnicity, for instance, University of Zululand, has been imbued with a Zulu ethnic identity, but the stress on English is particularly strong at this institution (Morrow 2006,2002; Heugh and Massey, 2001). However, the use of Zulu teaching was highly opposed to the manager, but there is a change where the University of Zululand's Department of IsiZulu allows and encourages postgraduate students to write their thesis in isiZulu (Morrow, 2006). The current argument is that students should not be propelled to translate their thesis to English because isiZulu is also an official language of South Africa. Those opposing such an idea argue that universities are now mixed therefore having to enforce a language policy that benefits the African learners will also again exclude those who cannot speak the African languages. This indirectly will be re-enacting the apartheid government policy of creating racialized institution. However, the agenda now is to create diverse higher education systems, which is difficult since there is a growing number of international students. Therefore, localizing the medium of teaching and learning creates a problem of building an inclusive learning

environment. Therefore, it remains a need to clarify the architecture of a diverse and inclusive higher education institution in South Africa.

2.8 Higher Education Policy Framework Post-1994

Historically, during the apartheid era, African cultures alongside their languages were marginalized and the 1996 Constitution of South Africa, under the bill of rights made a regulation permitting people to enjoy cultural liberty (Constitution of South Africa, 1996). In the 1996 bill of rights, it is stated that “everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights” (RSA, 1996:1245).¹² Therefore, academic linguistic freedom is seen as a necessity, to foster all cultures within South Africa, as authorized and promoted in the constitution (Constitution of South Africa, 1996). The foundation of all language policies lies in the national legislative framework. The framework for language in better training takes under consideration the necessities of the constitution and the targets and desires of the National plan for higher education (2001). Particularly, it acknowledges the need to ensure fairness of get right of entry to and fair possibilities of achievement for all who need to recognize their potential via better education. The policy framework stocks values of multilingualism, which can be enshrined inside the charter. The ministry of education (2002) has foreseen that the implementation of multilingualism in exercise can create anxiety with concerns along with the want for economic potential and the rights of others.

The provision of the constitution stated that the proper to obtain education inside the legitimate language(s) of one's preference is not best subject to considerations of equity and to the want to redress outcomes of historically racially discriminatory laws but also practicality (Constitution of South Africa, 1996).¹³ The policy framework addresses four main issues regarding higher education namely: Languages of Instruction, the future of South African languages as fields of academic study and research, the study of foreign languages and the promotion of multilingualism in institutional policies and practices of higher education (Ministry of Education, 2002). Since the

¹² See, chapter two of the Constitution of the Republic of South Africa (1996). As adopted on May 1996 and amended on the 11 October 1996 by the constitutional assembly, Act 108 of 1996.

¹³ Section 29(2) of the constitution.

policy framework serves as an outline to the initiative of transforming the higher education policies, there are other reports which have played a role namely *The National Report Commission of 1996*. This report advised the government to restructure and transform the higher education system in South Africa (Surty, 2007).

‘The Education White Paper 3 stipulates: A programme for the transformation of the Higher Education System, 1997’, regarded for short, as the White paper policy, is a policy which bases transformation in the higher education system (Surty, 2007:three). One of the principles enshrined inside the White paper policy is the importance of a coordinated higher education system, enshrined with fairness, get admission to and excellent, democracy, effectiveness, efficiency and importantly academic freedom (Surty, 2007:2). Language regulations of better training are guided mostly via the desires and interests of the Ministry of Higher Education with reference to which policy to put in force, with the steerage of the Constitution (Ministry of Education, 2002:15). However, the Higher Education Act most effective lets in the minister answerable for higher training the right to provide a wide coverage framework that courses the better training zone, when institutional rules are determined (Ministry of Education, 2002). Therefore, subject to the policy made by the Minister, senates of respective universities are the ones responsible for determining the actual policy for the relevant institution of higher education. Institutions determine their policies, while the Minister only determine the policy parameters (Ministry of Education, 2002).

The Higher Education System in South Africa does not have a national language policy that governs all Universities, however, the Higher Education Act 101 stipulates that language policies be determined by the minister, council, senate, and the policy must be published and made available (Higher Education Act 101 of 1997).¹⁴ However, there is a national plan for higher education,¹⁵ which provides mechanisms for restructuring the educational system. The national plan for higher education indicates that language policies for higher education must be constructed in a manner that promotes equity and eradicate past inequalities. The National Plan establishes indicative targets for the size and shape of the higher education system, including overall growth

¹⁴ This Act is found on Section 27(2) of the Higher Education Act (Act 101 of 1997).

¹⁵ “The national plan for higher education gives effect to the transformation of the higher education system outlined in Education White paper 3- A programme for the transformation of the higher education system” (Ministry of education 2001: 4).

and participation rates, institutional, programme mixes, and equity and efficiency goals (Ministry of Education, 2001). It also provides a framework and outlines the processes and mechanisms of the restructuring of the institutional landscape of the higher education system, as well as for the development of institutional three-year “rolling” plans (Ministry of Education, 2001). Since institutions have their autonomy, the national plan serves as a point of reference when policies are formulated. One of the most important points in regard to policy implementation is that both national and local actors have roles in determining policies in Higher Institutions, which makes national policy to be, perhaps, less powerful regarding iterating language values (Baldauf, 2012). It is important for this study to understand the actors who have the power to influence local languages in the higher education, for most policies are designed to suit the beliefs and values of those local actors (Trudell, 2007).

2.9 Quest for African Languages Policies in Higher Education

The transition from apartheid to democracy in South Africa created an anticipation of a steadfast transformation in the academic sector. Most public higher education institutions of South Africa were historically white universities, with an enrolment of mostly English and Afrikaans speaking people (Nudelman, 2015). Historically, these universities had bilingual policies, where English and Afrikaans were used as mediums of instruction. According to Mwelwa and Spencer (2013), universities such as Stellenbosch, Pretoria, Free State and Potchefstroom, slowly moved towards monolingual Afrikaans speaking universities. Three factors motivated this shift in policy. Firstly, the call for Afrikaans at higher education (amongst students and the white public), secondly, the language competency of the scholars and thirdly, the language loyalty amongst the Afrikaans speakers (Mwelwa and Spencer, 2013). Scholars who favor the inclusion of African languages in the 21st century higher education institutions posit that there is a demand for such a policy amongst students.

Nudelman (2015) in his contribution to the language policy discourse in South Africa argues for the inclusion of African languages in language policy. In his research, he looked at the language policies developed by four South African universities namely: The University of the Witwatersrand, the University of Cape Town, Rhodes University and North-West University. The results of the study indicated that the four universities support multilingualism; however, there is

still the maintenance of English, which Nudelman argues. Nudelman indicated that because 79% of students enrolled in these historically white universities are African, the inclusion of African languages is essential not only for communication skills but for its criticalness to epistemological discoveries, which would help add prestige to African languages (Nudelman, 2015). Nudelman's work remains a valuable contribution to the controversial language policy debate but also provides an overview on how language can transform society. It, however, provides a less critical examination of how policy can have critical potential implications, which is what is offered in my research.

Taking a contrary view, Lafon (2011) posits that introducing a compulsory African language policy in the South African higher education institutions is seen too late in the learner's career. If such a policy is intended to be taken seriously, it requires time, energy, and effort as well as interest on the part of the learners and such a policy could work if it is introduced at the primary school level (Lafon, 2011). Lafon observed that children learn languages naturally by being exposed to them early in a social and family environment. They can master two (or even three) languages) without difficulty, provided they are introduced with the correct level of intensity and attitude at the primary education level (Lafon, 2011). This is borne out by large volumes of articles on the subject of successful early language acquisition (Chomsky, 1980; Clark, 2004; Crystal, 1987; Krashen, 1992; Slobin, 1992; Vos, 1998). The inclusion of African languages has always been a contested area in South Africa. Historically, white professors who lacked fluency in these languages taught them as socially dead languages. Since the 21st century has seen numerous emerging African scholars proficient in these languages, which are competent enough to teach them, Seshoka (2013), proposes the reinvention of African languages as necessary to reach the populace in languages that they understand best. Seshoka believes that there can be no democracy, no effective service delivery, no effective policing, no effective education through the medium of languages that many do not speak, languages that were privileged under apartheid and that largely continue to be privileged today even though we have one of the worst literacy rates in the world (Seshoka, 2013).

Mwelwa and Spencer (2014) agree with the view proposed by Seshoka, as they believe that African languages have an important role in higher education institutions where students with less

proficiency in English can have an opportunity to express themselves in a language they are proficient in. Adopting African languages is not only a matter of including another medium of communication, but it also includes local cultures. Alexander (2002) believes that English remains a key barrier to educational success in South Africa, in which he believes that English and African language scholars would need to innovate and help build the South African nation through effective communication (Alexander, 2002). While Seshoka (2013) believes that the 21st century has an abundance of African scholars whom can assist in implementing African language policies, Turner and Cromarty (2014) stress that even if there is a high rate of emerging African scholars; the dilemma is that these very scholars attained their qualifications using English. Due to the lack of trained personnel who achieved their degrees by the use of African languages, it becomes a challenge to implement policies incorporating African languages into higher education system (Turner and Cromarty, 2014). It still remains a need to research more on the implications and abilities of African languages as medium of learning in higher education.

Webb (2002) posits that implementation of such policies would be problematic in a multilingual country like South Africa. The geographical location of many South African universities makes it rather difficult for some African languages to be used as mediums of learning. For instance, the University of Pretoria according to Webb (2002), is a historically Afrikaans institution with predominantly Afrikaans academic staff, it would be a challenge implementing a policy that allows students to learn in Sesotho for there are no staff members proficient in that language (Webb 2002). Results of Webb's study indicates that students have a greater interest to study in English than in Afrikaans since the country's democratization in 1994 compelled many universities to adopt different mediums of language approaches. Webb (2002) makes an important suggestion that not all 11 official languages can be represented in the learning environment, and not all students can receive education in their mother tongue, as that will need an exhaustive supply of academic educators.

2.10 The University of KwaZulu-Natal and Its Language Policy

The University of KwaZulu-Natal is built to restructure the institutional landscape of the higher education system, to transcend the fragmental inequalities and inefficiencies of the apartheid past

(Ministry of Education, 2002). Black South Africans came out from black universities, which functioned as detentions for black intellectuals (Mamdani, 1999). The UKZN vision is to be a premier university of African scholarship and to engage the community by addressing the inequalities and disadvantages of the past (UKZN, 2014).

The language policy of UKZN is implemented as an instrument that will enable UKZN to address the racial inequalities inherited from being products of the apartheid government (Ndebele and Zulu, 2017). As discussed earlier, the higher education institutions under racial oligarchy has negatively affected the post-apartheid higher education institutions as they are in need to restructure their identity and culture. UKZN is one of the universities that took a bold stand to bypass the apartheid ideology of excluding student enrolment of other races other than the ‘white’ students. UKZN stood against racial segregation of higher education institutions and believed that anyone who qualified to be enrolled as a student should be enrolled and should not be excluded based on race. Since 1994, racially segregated institutions have been discouraged; there has also been influx of African students in these ‘historically white universities’ and UKZN being one of those institutions which have experienced an influx of isiZulu speaking students. The bilingual language policy implemented by UKZN incorporates the use of isiZulu to be used alongside English for teaching and learning. The language policy is said to allow the African students who have been historically disadvantaged, an opportunity to learn in their native tongue (UKZN, 2017).

The language policy of the UKZN (2014) derives from various legislative and policy provisions of the democratic constitution of South Africa (RSA, 1996), which grants official status to the 11 South African languages. Out of the 11 languages recognized in the constitution, nine of those languages are indigenous African languages, which were previously disadvantaged since the first colonial occupation in 1652, where Dutch was the only official language.¹⁶ Section 27(2) of the Higher Education Act (RSA 1997) calls for corrective measures by obliging institutions of Higher Education to design institutional language policies in consultation with the Ministry of Higher and Tertiary Education, to ensure that such policy frameworks do not neglect the advancement of

¹⁶ During the colonial period, South Africa had Dutch as her lingua franca. Eventually there was a struggle between the Dutch and English speakers, which lead to English being the language of government, trade and business. It is for this reason that even in the 21st century, English is still that language of parliament, education and business.

African languages.¹⁷ The Language Policy for Higher Education (Department of Education 2002) emphasizes the importance of promoting African languages as medium of instruction and academic discourse in all fields of study and at all levels of tertiary education. Other policy documents that support the intellectualisation of African languages are the following: *Ministerial Committee Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education* (Department of Education 2003); *Ministerial Committee Report on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions* (Department of Education 2008). *Charter for the Humanities and Social Sciences (HSS) on the Catalytic Project on Concept Formation in African Languages* (Department of Higher Education and Training 2011); and *Green Paper on Post-Secondary School Education and Training* (Department of Higher Education and Training 2012). It is important to highlight these documents because they advocate linguistic equity and multilingualism rather than linguistic imperialism and monolingualism in Higher Education.

As per requirement of the documents mentioned above, UKZN language policy granted the significance of developing and promoting bilingual proficiency in English and isiZulu, where English is maintained as the primary language of instruction. On the other hand, isiZulu is adopted for social cohesion since the majority of the UKZN students speak isiZulu (Language policy of the University of KwaZulu-Natal 2014, 2). The language policy states that:

All students registering for undergraduate degree at UKZN from 2014 will be required to pass or obtain a credit for a prescribed isiZulu module before they can graduate. This rule, approved in principle by the university's senate, gives tangible expression to UKZN's language policy and plan, which is intended to promote and facilitate the use of isiZulu as a language of learning (UKZN, 2006, 1).

¹⁷ Section 27(2) of higher education act "Higher education institutions should participate in facilitating and promoting the goal of the national language policy to develop all South African languages in such a manner that they can be used in all high-status functions, including their use at higher education level".

This means that all new students must register for a compulsory IsiZulu course with the belief that students must demonstrate bilingualism to earn their degrees. While isiZulu is being developed as a medium of instruction, UKZN has dedicated itself to curriculum development in mediums of both isiZulu and English. It further supports and encourages research in isiZulu and the advancement of African indigenous knowledge systems (Language policy of University of KwaZulu-Natal, 2014). The language policy was proposed to be implemented in two phases spanning ten years; the first phase started in 2008 and will end in 2018 while the second phase is planned to run from 2019 to 2029 (UKZN, 2006). During both phases, UKZN will encourage different academic disciplines to assist students with writing skills in both isiZulu and English; however, each degree programme will determine its level of proficiency.

The policy of the University indicates the need to promote and preserve the languages that are referred to in the constitution and other heritage languages that facilitate valuable cultural, scientific and economic ties (UKZN, 2014). As the constitution promotes multilingualism, the university acknowledges all the official languages of the province of KwaZulu-Natal, namely isiZulu, English, and Afrikaans. Although the university is developing isiZulu, English will continue to be used as the primary academic language while isiZulu is developed as an alternative language with possibilities for interaction by all constituencies in the university. As part of UKZN's commitment to the promotion of bilingualism and multilingualism in policy and practice, her language policy of 2014 states that "The use of other languages (foreign, heritage, and African languages such as Afrikaans, Sesotho sa Leboa, or isiXhosa) will continue to be promoted, e.g., in language courses and where such use can facilitate the understanding of academic content" (UKZN, 2014:3). The purpose of the language policy is not to prefer English and isiZulu to other languages, but it is an institutional need that the two languages are prioritized (Language Policy of the University of KwaZulu-Natal 2014, 6). Such a circumstance will lead to the necessity of 'managing multilingualism' (Daming and Wei 2002, 275), for having a multilingual approach to education requires necessary skills and support and as such getting involved in a far more complex linguistic situation. For the UKZN bilingual language policy, it is essential to explore the English only and isiZulu only model of teaching and learning.

2.10.1 The University of KwaZulu-Natal Language Plan

The UKZN language plan provides a practical set of ideas proposed by the university in ensuring that the policy plan is strategically implemented. According to Ricento (2008), language policy and planning is usually guided by ideologies such as modernization, neoliberalism, and standardization and the so-called equity of opportunity that typically ignores the local socio-economic needs of different communities. Language policy and language plan are two distinct terminologies. Planning was derived to influence how a language may be used within a diverse community. The process of language planning has grown to serve multiple and often conflicting interests. In South Africa, it served as an apartheid project, which was used to break up black people into a large number of conflicting and competing ethnic groups, and this now needs to be rectified to bring unity amongst the black population (Webb, 2002). Whereas, language policy is more of a document, containing general linguistic goals that justify the rationale for the policy.

Policy implementation can affect the administration, faculty staff, and students; therefore, a language plan should be formulated to ensure proper implementation of the policy. The UKZN language plan indicates the implementation goals of the policy, which is to be achieved within the two phases: phase one (2008-2018) and phase two, which will run from (2019-2029). In phase one, the main language of instruction will be English, although isiZulu will be encouraged, but left at the discretion of the faculties as they consult with the university language board (UKZN, 2014). With most South African universities intending to commit to establishing multilingual language policies, scholars who are concerned with language policy and planning must indicate the need for language planning before any policy is implemented (McCarty 2011, Davis et al. 2012 & Ricento, 2008). During the second phase, the language plan states that, “It will facilitate the development course materials and terminology in isiZulu for the acquisition of cognitive academic language proficiency” (UKZN, 2006:4). The second phase will be based on developing textbooks and relevant learning materials written in isiZulu.

According to UKZN (2006), to deliver communication bilingually, the university is committed to carrying out an isiZulu audit, which will be used to identify bilingual staff to ensure that the university has the operational capacity to comply with the Language plan. This is to happen during the first phase of the policy implementation plan (2008-2018). As it stands, the College of

Humanities is fully responsible for the development of isiZulu language. The heads of academic and administrative disciplines assume full responsibility for their staff in terms of delivery of services, which are in line with the language plan (UKZN, 2006). The university encouraged differing disciplines to support the training needed for staff that have particular contact with the public, in order to ensure that they are fully equipped to communicate bilingually. The university has equally appointed isiZulu coordinators to assist with the planning and implementation of the plan. It is clearly outlined that the university will continue to uphold English as the main language since the incorporation of isiZulu still requires progressive development whilst it is implemented as an additional language. According to Mesthrie (2004), language planning is crucial in terms of implementing a new language policy, as it is an exhaustive task to implement the policy. The university had to engage in many administrative services to ensure that implementation has no loopholes.

As a means of employing bilingual communication administratively, the language policy and language plan make provision for students' central services, where students will have the choice to receive correspondence in English or isiZulu. Correspondence with students would be regarding enrollments, assessment arrangements and graduation will be conducted in the language of their choice (UKZN, 2012C). Additionally, students are given the preference to write their examinations in isiZulu, even if coursework was received in English. In the absence of isiZulu examiners, arrangements have been made to translate examination papers in the discipline concerned. The university will continue to monitor students and their demand for teaching through the medium of isiZulu (UKZN, 2006). To create a student learning resource, which embraces isiZulu or African languages, it is part of the university's plan to collect a significant database of isiZulu language works relating to history, politics, and culture of KwaZulu-Natal (UKZN, 2006).

As part of developing isiZulu writers, the university aims to provide access to an appropriate collection of isiZulu written works, to be used as references. The language policy is not limited to educational purposes since the language is incorporated as the public face of the University. The UKZN's name, logo and associated corporate identity information are in English and Zulu. The university has made strategic plans in ensuring that isiZulu will receive an esteemed status alongside English and has made provision of sending press releases in both isiZulu and English

(UKZN, 2006). All public activity (notices, advertisements, and letters) are sent bilingually. In addition, permanent information signs in and around the campus are bilingual, except international safety signs. The university is still looking into the possibility of providing ID cards for both staff and students in isiZulu and English.

Since the principal reason for the adoption of isiZulu as indicated in the language policy was to ensure nation-building, the university finds importance in incorporating bilingualism while dealing with the public (UKZN, 2012a). The language plan indicates that telephone communication with the public will be bilingual, where the switchboard will greet the caller bilingually, and engagement can be in either isiZulu or English. The university has also stipulated the need for graduation ceremonies to be bilingual and as well as public meetings. The university believes that incorporating bilingualism, as the public face of the university will intensify the establishment of the isiZulu language, whilst boosting the status of the language (UKZN, 2012b). Importantly, to achieve its plan, the university will require working with its personnel to identify the language planning facilitators that will coordinate the implementation of the plan on a day to day basis within each faculty (UKZN 2006). Also, students and staff will be advised of the plan, as this policy would need additional personnel, with the College Deans responsible for the implementation of employment and training measures outlined in the language plan (UKZN, 2012c). The heads of academic and administrative disciplines will assume responsibility for their staff in their delivery of services in line with the language plan. Each School will be required to identify an isiZulu-language coordinator to assist in the implementation of the plan across the university.

2.11 Theoretical Framework

This study draws from the policy analysis theory, which has been used by public administrators as a guide to policy implementation and making. The study analyses three perspectives of the UKZN language policy: historical, socio-political and economical. Therefore, policy analysis became the most relevant theory to be used as it allows all three perspectives to be analyzed. The sociolinguistic strand of the study centers its defense on the understanding that there is a association between language (linguistics) and university communities (Society). Therefore, the insights from the linguistics are essential as this study looks at the language usage within two of

the UKZN campuses: Pietermaritzburg and Howard. The approach is in line with those who view language policy as referring briefly to the policy of a society in linguistic communication. While language policy decisions are inherently political, they may be subjected to the intervention of corporations, international organizations, families, and individuals (Bergenholtz, 2006); thereby rendering the result apolitical.

According to Chambers (2000), policy analysis is defined as the process of determining which various policies will achieve a given set of goals considering relations between the policies and the goals. Policy analysis proposes to interpret the state and, more generally, the political-administrative system using the yardstick of its influence on the economy and society (Chambers, 2000). Without denying or obscuring the power relationships inherent in all political-administrative processes, policy analysis concentrates on existing or emerging administrative organisations and the actual services they provide to the public (Knoepfel, et al. 2007). Policy analysis can be categorised into two major fields; firstly, analysis of existing policy, which is analytical and descriptive, that is, it attempts to explain policies and their development and secondly, analysis of new policy, which is prescriptive, that is, it is involved with formulating policies and proposals (for example: to improve social welfare) (Parsons, 1995). Analysis 'of' policy is more of an academic exercise, conducted by academic researchers, professors and think tank researchers, who are often seeking to understand why a particular policy was developed at a particular time and assess the effects, intended or otherwise, of that policy when it was implemented (Chambers, 2000). For the purpose of this research, I rely on the analysis of policy-based theoretical framework as it allows the researcher to understand the effects of the policy in the long term.

Popple & Leighninger (2004) formulated a model of policy analysis with Gilbert & Terrell's (2002) framework embedded into one element. This model systematically focuses on all dimensions of policy such as: historical analysis, political analysis, social analysis and policy evaluation. The historical analysis looks at earlier policies and the development of the policy over time. The social analysis includes the social values related to the problem, and goals of the policy (Popple & Leighninger, 2004). The economic analysis addresses the effects and potential effects of the policy on the functioning of the economy (Popple & Leighninger, 2004; Gilbert & Terrells,

2002). The political analysis focuses on the major stakeholders and the decision-making process during implementation (Popple & Leighninger, 2004). Policy analysis is an effective tool to examine a policy regarding its effectiveness, efficiency, ethical considerations and evaluations of alternatives (Chambers, 2000).

Social workers and scholars in associated fields (Bardach, 1986; Chambers, 2000; DiNitto, 2000; Dobelstein, 1996; Gilbert and Terrell, 1986) have developed varieties of frameworks on policy analysis. Each is rooted within the rationalist approach, initially embraced by social planners, they all emphasize an exceptional aspect of analysis and rationale of social policy and every now and then, confounding the policy process with policy analysis. Some of the views on the policy evaluation framework offered by means of exclusive pupils are discussed to expose how the researcher occurred to preference of policy analysis idea the applicable framework for this present day research.

The historical account of the policy analysis theoretical framework is concept that originated in post-world war 2, where military were making plans carried out by the Rand Corporation and other think tanks (Baker, 2011). Its intellectual roots are noted to be Harold Laswell, whose political analysis paintings started inside the late 1940s and solidified by the formal development of cost-benefit analysis inside the 1950s (Baker, 2011). Policy analysis is interdisciplinary, drawing on standards from economics, political science, sociology, public management and history (Baker, 2011). Initially, policy analysis turned into a framework formulated to help observe the strengths and obstacles of policy options for the military and water useful resource problems, and it changed into further extended to other fields over time (Baker, 2011). .

According to Bardach (2005), policy analysis is considered to be art rather than science. Moran, Goodin, and Rein (2009) also share this assumption. Moran, Goodin, and Rein (2009) believe that public policy analysis is an attitude more than a science. It is a lightly organized body of principles and positions rather than a tightly organized body of methodical information: more art and craft than a genuine science (Goodin, Moran and Rein, 2009). Both definitions emphasize policy analysis as a flexible theory, which can quickly be built upon by other scholars, who take different perspectives in understanding the theory. Chambers is one scholar who has built upon the work of

Burn (1949) in her work *The American Social Security system*, to formulate a different perspective on policy analysis. He suggests that policy analysis is an evaluation of the technical and political implications of the proposed public problems. The policy analysis framework formulated by Chambers (2000) indicates that it is important to look at the reasoned explanation of a policy by looking at its key elements. The critical elements that Chambers (2000) suggests as essential to policy implementation include: goals and objectives, forms of benefits, administrative structure/service delivery, financing method and interaction among the preceding elements. The definition provided by Chambers emphasizes more the descriptive aspects of a policy that will be implemented in future. The framework is more of a guide for those contemplating on formulating policy. It is for this reason that this specific perspective of policy analysis provided by Chambers is not ideal for the current study, as this study is an analysis of an existing implemented policy.

Similarly, Gilbert and Terrell (2002) theorized a model for policy analysis derived from Burn (1956), which differs from that of Chambers (2000). Their framework expanded Burn's framework and included a perspective more relevant to all social welfare policies. Gilbert and Terrell (2002) alleged that policy formulation involves choices; therefore, their proposed framework looks at the aspect of choice when forming and implementing policy. Elements that are included in Gilbert & Terrell's framework, however, correspond to that of Chambers, with a slight difference where in Chambers there is an inclusion of 'goals and objectives'. Gilbert and Terrell argue that the purpose of social policy is to emphasize the roles of values, theories, and assumptions in policy analysis. They argue that their framework is more feasible because it goals to examine the distributive justice goal of social policy through detecting the adequacy, fairness, and equality of social policy in addition to looking at the fee of the person versus the collective (Gilbert & Terrell, 2002).

However, both frameworks (Chambers, 2000; Gilbert and Terrell, 2002) have similar vital elements. The framework by (Gilbert and Terrell, 2002) offers more analytical dimensions for social policy. Their framework, though, is more relevant to a study that focuses on social equity of proposed policies and their ability in promoting justice, which is not the objective of this study hence the framework is not relevant in this study. Whilst Gabel (2016) sees policy analysis as an determination to understand the concerns of public actions and intent on dissimilar sectors of society, Baker (2011) systematically suggests that social policies have a potential to make an

excessive transformation in communities. By creating them to be more equitable and usually are in line with developing human self-worth, liberty, equity, and parity, in both process and outcomes. Baker's theoretical framework is related to that of Gilbert and Terrell (2002) as both share the key elements of 'equity and equality'.

Policy analysis tends to be considerate of policy choices, evaluating the accomplishment of a policy objective and sometimes the political, social and technical process in policy formulation (John & Cole, 2000). However, Finn (2000) argues that hardly ever, do policy analysis account for policy alternatives, assessment of selected desires. Social policy desires have a tendency to be treated as finite ends, most customarily associated with assembly unmet wishes of a populace usually ruled by using economics. Policy analysis tends to desire performance over other values, which makes coverage analysis seem greater clinical (Finn, 2000). Gilbert and Terrell (2005) similarly argue that though much less recognized, social values do underlie policy analysis and commonly outline the variety of alternatives available and are embedded in the theories or assumptions justifying selections. Laswell (1949) has supposed for policy evaluation for use to diagnose societal missteps and propose ways to get back on the right track at minimum value and maximum societal benefit. This is not always provided with the aid of most current regulations as they are extra embedded on economics as Finn (2000) has indicated. Dryzek (2000) equally argues that present policy analyses, frameworks, and methods too frequently forget to evaluate the capability of present day rules to further the desires of democracy, but in addition they mark the purposes of rules via neglecting to evaluate the participatory system within the making of the policy. Although perspectives on what constitutes a democracy range widely, the capability of the citizenry to take part inside the decision-making manner, equality and accountability are regularly cited as crucial factors of democracy (Dryzek, 2000; John and Cole, 2000).

Policies can without difficulty end up instruments to implement the desires determined via an elite organization that often omits the significance of negotiating and bargaining that happens in coverage making (Baker, 2011). The framework by Dryzek, shares the same elements as the framework presented by Popple and Leighninger (2004). The theoretical framework on policy analysis is associated with different aspects, and different scholars locate the framework on different spectrums and in accordance with their interests. The perspectives on policy analysis

seem relevant to the current study, because the current study looks at the broad dimensions of the policy, which requires such a framework. Popple and Leighninger (2004) formulated a model of policy analysis with Gilbert and Terrell's framework embedded in a single element. This model systematically makes a specialty of all dimensions of policy; even though different social practitioners won't focus on all dimensions of policy, the exceptional elements to be analyzed are centered on selectively. Popple and Leighninger's (2004) framework consists of the subsequent elements:

- Delineation and overview of the policy under analysis
- Historical analysis
- Social analysis
- Economic analysis
- Political analysis
- Policy/program evaluation
- Current proposals for policy reform

This study also investigates the use of additional theories such as language ideology and modernization. The language ideology and modernization theory provides insights necessary for a richer understanding of challenges that scholars mention with the language policy implementation in South Africa. The language ideology as explained by Makoni (1999) claims that the continuities between apartheid linguistic engineering, where language was used as a divide and rule strategy, in the official enshrining of 11 languages in the post-apartheid constitution. This theory posits that a disjuncture exists between language rights and practices due to the language ideologies and beliefs, which individuals hold about specific languages (Makoni, 1999).

The modernization theory is founded on the claim that societies within the western side of the world provide the most effective model for underdeveloped societies attempting to reproduce the achievements of industrialization (Sukuamane, 2000). Secondly, multilingualism, preferably in English, is a practical advantage for the modern social organization (Sukuamane, 2000). Therefore, this theory recognizes and shares a view which implies that the in order for Africans to prosper in a modern society, fluency in European languages is crucial. The modernization theory and its

tenets have received criticism from certain African scholars who view the theory as demeaning to the African community (Alexander 1995 and 1997, Sengani 2010, Sukumane 2000 and Tollefson 1991). The modernization theory has helped to explain why English was the only learning language in many South African higher education institutions (Tshamano, 2013). However, the theory has not offered solid analysis to help the current study understand the variables at play in the language policy implementation challenges beyond the insights inspired racist and apartheid undertones (Tshamano, 2013).

The desired outcome of this study is to look at how the language policy has performed thus far; therefore, I used a diagnostic approach within the policy analysis framework, which looked at the science of action. The purpose of the science of action approach is to explain the good and bad functioning of public policies in terms of public administration, which leads to describing, interpreting and understanding the effects, which the policy has had on the relevant public (Knoepfel, Larrue, Varone & Hill, 2007). The other desired outcome of the policy analysis is to provide good description of the policy analyzed; the framework looked at the opportunities the policy seeks to provide, the goals and outcomes of the policy, the administration of the policy and importantly, the funding mechanism of the policy (Parsons, 1995). This theoretical framework is relevant for the analysis of the socio-political and economic dynamics of the UKZN language policy. I chose one principal theory to ground my dissertation since it is a broad framework, which allows policy to be viewed from different analytical perspectives.

The theoretical framework provided by Popple and Leighninger (2004) is most relevant to this study and is used in this study because of its ability to look at the public policy from a variety of lenses, although not all elements in their framework are analyzed as only the historical, social, economic and political analysis is considered. The historical analysis element looks at former policies and the progress of the policy over time. The current study seeks to analyze the historical development of the UKZN language policy over time, to project the foreseen outcomes of the policy. While the social analysis comprises the problem description, social values linked to the problem, and objectives of the plan, the current study seeks to analyze the socio-political dynamics that accompany the introduction and implementation of the policy. Also, considering that policies require economic support in their execution, the study will look at the economic analysis element,

which addresses the effects it has on the functionality of the economy and the administrative provision, which has been made for its implementation. Lastly, the political analysis focuses on the principal stakeholders and the choice-making procedure in the course of implementation. The study will look at the decision-making process of the implementation of the policy, to evaluate if the policy is indeed a representation of the desires of the elite group. It is within this context that the discussed theoretical framework is in line with the intended objectives of the current study.

I have discussed different aspects of the policy analysis theory presented by various authors. Different frameworks proved to be unpredictable in their focus and intentions. However, some frameworks are quick and offer a rather limited variety of key factors in comparison to different frameworks, which consciousness on positive policy factors as well as the broader context within which the policy is being formulated or applied. Frameworks differ inside the variety of their strengths and weak spot, but, for the modern-day observe, the framework supplied through Popple and Leighninger (2004) is applicable in supporting the dissertation in addressing the important thing research questions requested.

2.11 Conclusion

In this chapter, many related themes regarding language policies in higher education were identified such as ‘international perspective and local perspective of bilingual policies’, ‘quest towards fostering African languages at university level’ and ‘the challenges and opportunities attached to bilingual policies’. These themes may be divided into two broad spectrums touching on one of the following: language policy from an international perspective and language policy in the South African higher education system. A discussion of the two spectrums namely, language policy from an international perspective and bilingual and multilingual language policies in higher education was discussed extensively. The aim of using the information provided was to synthesize local and global thinking around the issues of language policies in higher education institutions (HEIs), to contribute a nuanced narrative on the current discourse on South African language policies in HEIs. The review of each contribution to the language policy in higher education discussion is organized according to themes relevant to the study. Each reviewed literature is organized in a way that the key issues discussed and the conclusions reached are specified to show possible gaps.

Information drawn from this review indicates a broad agreement in challenges facing language policies and their implementation in HEIs. The overarching challenge, which is identified in the international and South African perspectives, is the challenge of English hegemony in the language policies. Many scholars argue that local languages are under siege by the dominant role played by English in the society. With a focus on language policies of South African HEIs, Nudelman (2015) is among the handful of scholars who insightfully interwove the effects of policies of apartheid and the challenges faced by South Africa to implement language policies including African languages. The relationship between political power and language usage has been demonstrated in this chapter. In both the international landscape and South Africa, the use of language has been linked to its prestige and influence economically. A trend was observed whereby the attitudes of many students were judged negative towards their native languages with many preferring the English language. With specific consideration to South Africa, the negative attitude of specifically African students to their mother tongues is one factor that complicates the adoption of multilingual policies. It has been noted that although the South African constitution has endorsed the use of African languages in the HEIs, inferiority clouds the use of African languages, as they are believed to have a low status economically.

As indicated in the reviewed literature, some universities have made strategic steps in implementing the policy of bilingualism and multilingualism. There are a lot of challenges cited by different scholars regarding the implementation of the policies. Among these discussed challenges, policy planning is a detrimental challenge that has compromised implementation of a bilingual policy. Many administrative issues have been highlighted, for example, the shortage of staff members qualified to teach in the African languages and relevant literature in the respective African languages is unavailable, and policy has not been planned for regarding implementing it. Literature reviewed, notes a ray of socio-political and economic challenges concerning language policy implementation. An understanding of language as a social behavior (Blommaert, 2009) is important as it helps understand that languages are not only pedagogical but also succumb to political, social and economic implications. The review of the literature did not come across any research done on the analysis of the socio-political factors of the UKZN language policy. It remains important to analyze the UKZN policy, to fill this gap. The current study takes a different

perspective in discussing the language policy issue in South Africa's universities. The study looks at the historical development of language in the country, which forms a basis for understanding the current language conflicts. Reviewed literature has not discussed language in its social, political and economic standpoint about language policy; this study remains vital to provide such a discussion.

CHAPTER THREE

BETWEEN MONOLINGUAL AND BILINGUAL EDUCATION

3.1 Introduction

Chapter 2 discussed the issue of language policy alteration in South Africa's higher education institutions and indicated the contested areas where scholars have expressed their differentiated views on the opportunities and threats multilingual/bilingual language policies evoke. This study aims to discuss the socio-political and economic implications of the UKZN language policy on the UKZN staff, students and community at large. It is important that the study addresses how it moves from research questions to the process of gathering and analyzing data to ensure that findings are reached. The research methodology was discussed in detail in chapter one; however, for the purpose of understanding this chapter, the sampling method are briefly recapped to assists the reader in understanding the data analysis. The study adopted both purposive and random sampling methods, as the selected respondents needed to possess certain skill and knowledge. Those sampled were relevant academic staff members from the University of KwaZulu-Natal (Howard College campus and Pietermaritzburg campus), who belong to different disciplines of studies. The choice of this interview group was based on the role that they play as staff members of the university. Within this sample group, the researcher interviewed a total of twenty-five¹⁸ respondents which comprised of sixteen students mainly from the UKZN Howard and Pietermaritzburg campuses and nine staff members which consisted of language board members, UKZN academic staff from political science and public policy (see table 2).

Table 2: Description of sample

Respondent name	Respondent abbreviation	Length of interview	Detail
Respondent 1	R1	35 minutes	Student
Respondent 2	R2	20 minutes	Student

¹⁸ Out of the 25 respondents, the 16 students were randomly selected and the 9 staff members were purposively selected. I conducted interviews with all the 25 respondents but only 24 filled in the questionnaires.

Respondent 3	R3	25 minutes	Academic Staff
Respondent 4	R4	Typed email interview	Academic Staff
Respondent 5	R5	Typed email interview	Administrative Staff
Respondent 6	R6	15 minutes	Student
Respondent 7	R7	Typed email interview	Student
Respondent 8	R8	18 minutes	Academic Staff
Respondent 9	R9	21 minutes	Academic Staff
Respondent 10	R10	28 minutes	Student
Respondent 11	R11	12 minutes	Student
Respondent 12	R12	18 minutes	Student
Respondent 13	R13	39 minutes	Staff (language board member).
Respondent 14	R14	Typed email interview	Student
Respondent 15	R15	14 minutes	Academic Staff
Respondent 16	R16	10 minutes	Academic Staff
Group 1	G1	50 minutes	Nine Students

(Source: compiled by author)

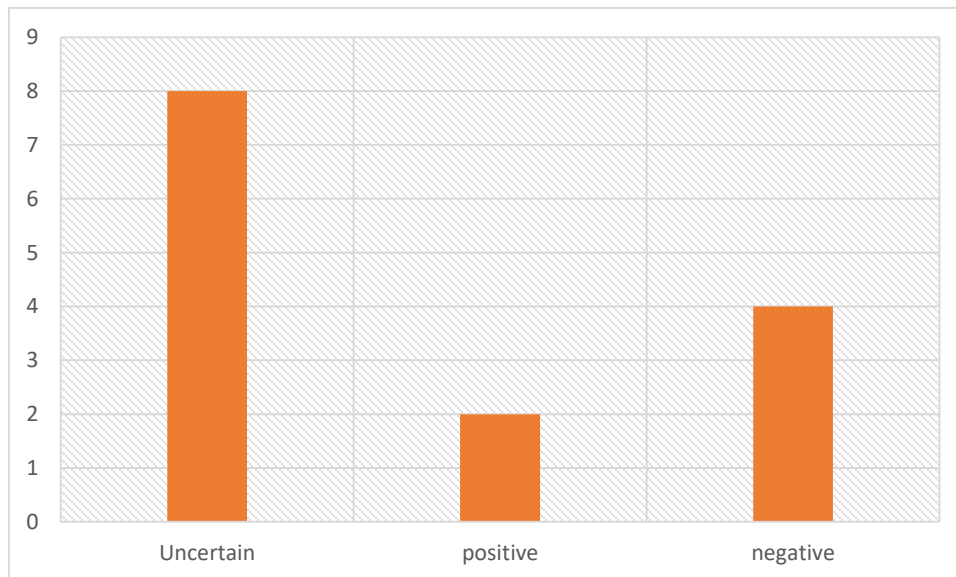
3.2 Attitudes Towards Bilingual Language Policies In Higher Education

Bilingual education language policy as indicated in chapter 2 refers to the system of having two languages, which are distinguished as mediums of instruction for learning, teaching and communicating within the academic institutions. Most of the cited reasons for adopting bilingual language policies in South Africa's higher education institutions is to make African languages accessible for teaching and learning, to those students that battle with the dominant English-only policy (Potgieter and Bornman, 2015). Beyond that, the political transition from apartheid to democracy had implications on South Africa's higher education, where the democratic South African government thought it vital to address the issue of linguistic equality in the academic space

(Potgieter and Bornman, 2015). The apartheid past only acknowledged two languages (English and Afrikaans) which automatically neglected the use of the other nine African languages in spheres. Bilingual and multilingual language policies have been encouraged by the democratically elected government as an opportunity to promote African languages as languages of learning and teaching in the higher education institutions (Jansen, 2001). According to Potgieter and Bornman (2015), the higher education domain remains one of the challenging areas to promote multilingual/bilingual language policies.

The distinguishing feature of the research findings was the collective notion of uncertainty expressed by the majority of the staff and students toward bilingual language policies in higher education. Figure 2 below indicates that interviewed staff and students were most uncertain about the positive impact bilingual language policies have in education. These respondents did not indicate whether their view is positive or negative. On the contrary, two of the respondents indicated that they hold positive views and four held negative views towards the idea of bilingual language policies.

Figure 2: Views on Bilingual Language Policy



(Source: compiled by author).

The general reason behind the uncertainty held by the majority of the respondents was based on the view that currently, many high schools in South Africa do not use bilingual language policies; therefore, using the dual medium at university level seems rather problematic. The concern indicated by these respondents reaffirms an interesting literature by Lafon (2011) who suggests that introducing a compulsory bilingual language policy at the university level is rather late in the learner's career. Respondent one who is a student at UKZN indicated that

My concern with such a policy is that which additional language will be considered as the additional language to be used alongside English, because we are so used to English since it is used everywhere.

This view held by Respondent 1 was also a concern for an isiZulu-speaking student at UKZN – respondent 4 – who indicated that:

I am Zulu, I love my language but all my life I have approached education using English, I think I would battle now to approach education using my language.

Whilst scholars such as Ridge (2000) believe that mother tongue education is most appropriate in South Africa's multilingual environment; respondent 13 who is an academic staff member at UKZN expresses a different opinion:

In theory, the higher learning language policy is excellent because there are students coming from rural background who do not have a clue about English use. When they reach varsity they have to be forced into a dominant use of English. This poses a challenge as it decreases the students' academic performance, as they are unable to understand what is required of them. There is a challenge with language policy because universities must have tutors and lectures who can speak those languages. Most universities in South Africa many lectures especially here (UKZN) are foreign and are not equipped to teach UKZN African students.

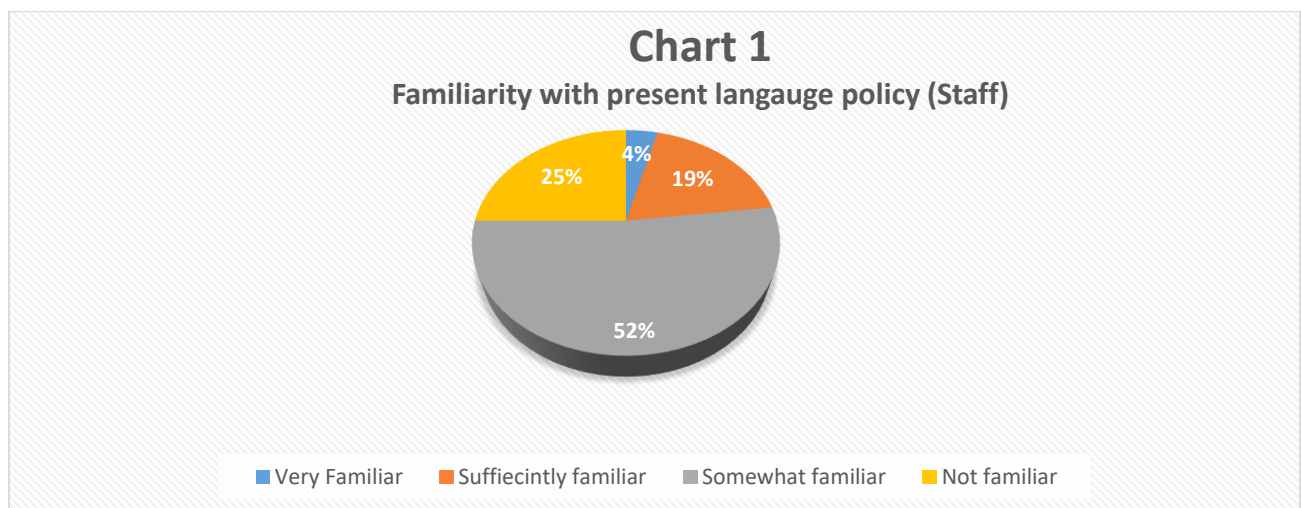
It is clearly indicated that bilingual language policies in higher education is treated more with uncertainties since it is not yet clear what benefits and/or harm would such a policy transmit on the learners. Respondent 5 further echoes this line of thought:

My concern regarding bilingual language policies in higher education is that we really do not know what it entails. It is, on the one hand, good to know that the South African government has made a provision in the Constitution for the promotion of neglected African languages in the academic space. It is good that the government sees the need for African people to be given the option of learning in an African language; however, I share many feelings of worry. We do not have a model of how a bilingual higher education looks like and how it functions or should function. Since this is a new model that I personally have not seen being implemented elsewhere, I fear how it will turn out at the higher education level especially. Higher education is too diverse racially and linguistically unlike lower primary and secondary, higher education institutions accept more international students than lower primary would. I foresee a problem in instituting an African language in a linguistically diverse environment like the South African Higher education institution.

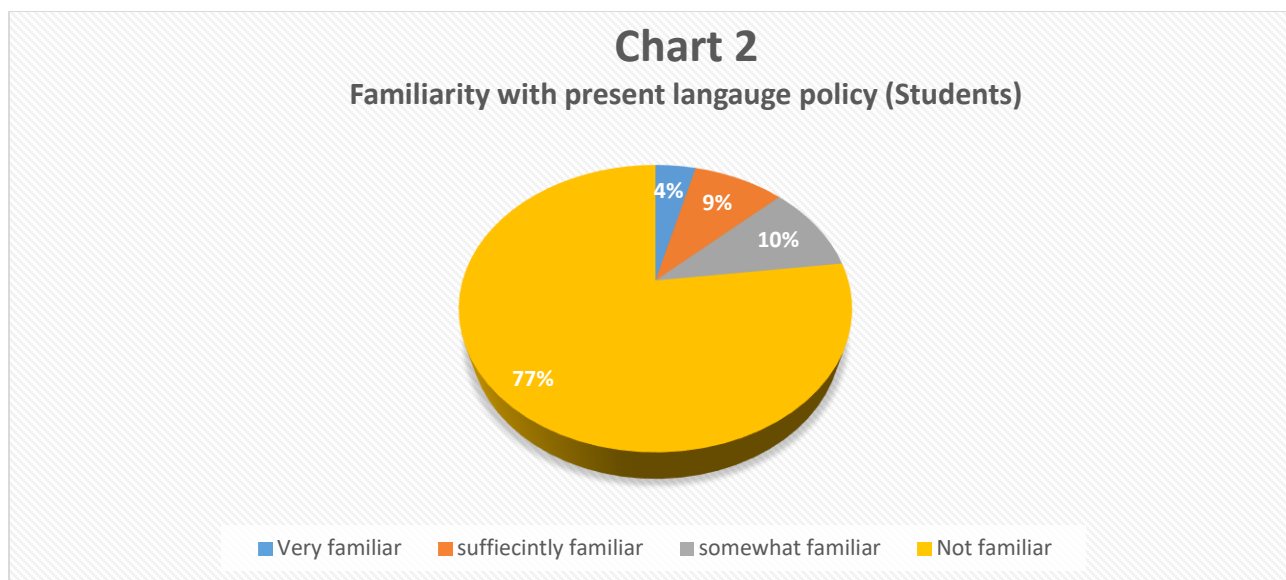
The concept of bilingual language policies for education purpose is contested with uncertainties though the interview responses on figure one above show that only two respondents see positivity in the idea of bilingual language policies. Respondent 7 who submits that “*Bilingual language policies are good because I will get to express myself with a language that I am most comfortable with and I am not compelled to use only English*”, echoed these positive views. Respondent 9 shares the same opinion as Respondent 7 but included that “*bilingual policies will create a more inclusive education system that is able to be relevant to those that struggle with English*”. The above discussion in regards to bilingual language policies in education indicates that where people see such policies as an opportunity others see them as a threat and trap. Tupas (2015) highlights the point that bilingual language policies have conflicted perceptions because of the inherent beliefs regarding the value of bilingual language policies.

3.3 Popularity of UKZN Bilingual Policy

An important factor about the implementation of the UKZN language policy lies in its popularity amongst the university community. The UKZN language policy has a better impact if it has the buy-in of the UKZN student and staff members, which will need them to be aware that such a policy exists. The results indicated on charts 1 and 2 suggest that 52% of the interviewed staff shared somewhat knowledge and awareness of the UKZN bilingual language policy, while only 10% of the interviewed students were aware of the bilingual language policy. This suggests that the UKZN staff had a better awareness of the bilingual policy than the students did. This is because the students are hardly consulted nor formally contacted about the policy as suggested in charts 3 and 4. The results also suggest that there was a lack of measures taken to inform the UKZN community of such a policy and it somewhat suggests that the students were not involved in any decision-making regarding the language policy. This is critical because an implementation of such a policy would need to represent the voice of the students, as they are the main recipients of the policy. In this context, the voice of the people refers to the UKZN students' voice. It is a requirement in a democratic society to make decisions concerning the public in a transparent and participatory manner (Balfour, 2006).



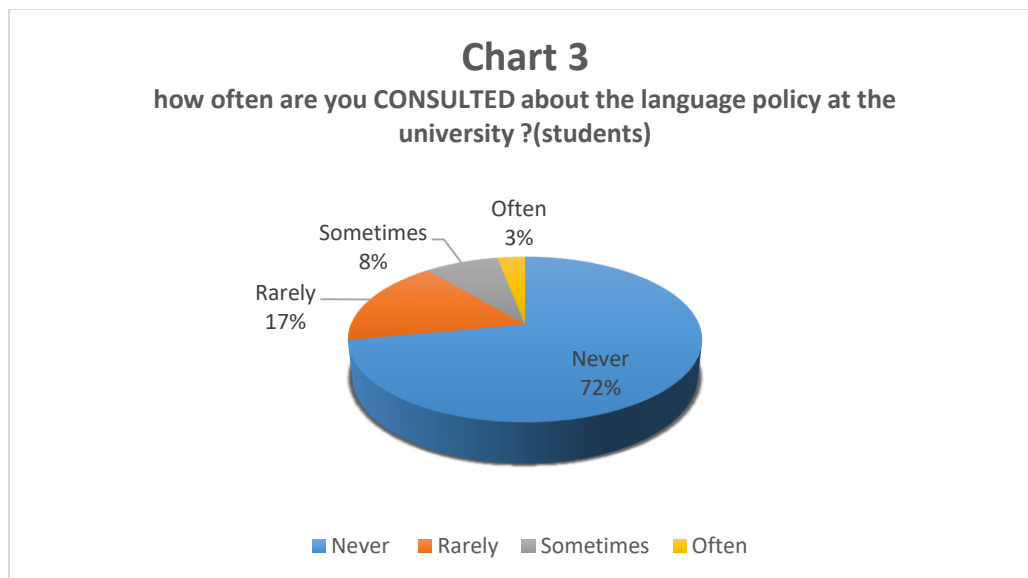
(Source: compiled by author)



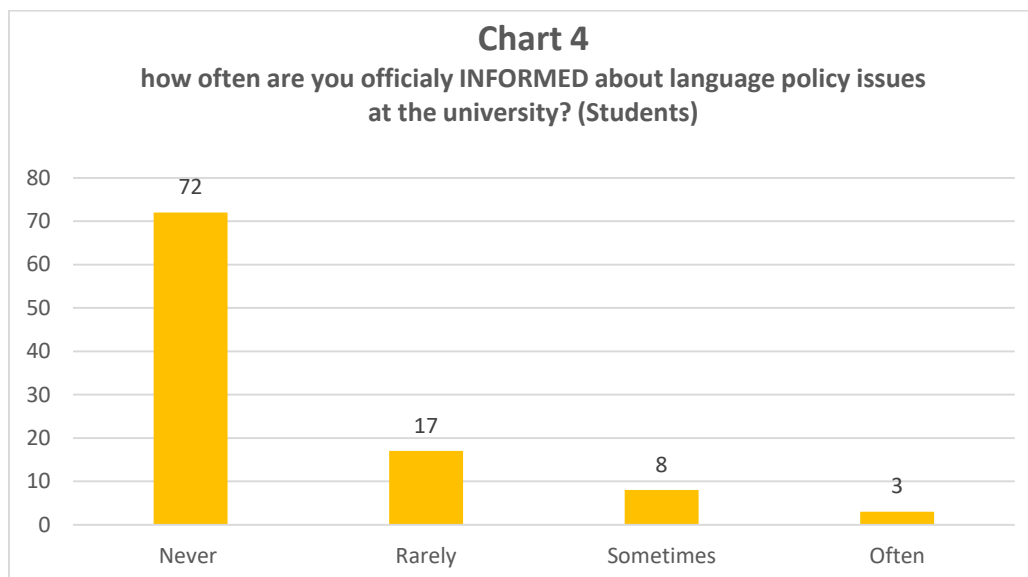
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As part of wanting to know the role of both UKZN staff and students in the policy development of the UKZN language policy, I conducted group interviews with nine students divided into three groups¹⁹ with different groups of undergraduate students (whom the policy is directed to). Charts 3 and 4 indicate the results of the interview where the students acknowledged their lack of participation in language policy issues due to them not being formally informed and consulted. According to them, UKZN students are rarely informed and consulted about the language policy. The data reflected on the charts show a constant lack of formal negotiation between UKZN policymakers and the university community. The scaling labels that appear from chart 1-4 were used to measure attitudes and opinions of the UKZN staff and students to avoid a simple yes and no answer. The scaling label was used to show an important difference of the attitudes of the respondents.

¹⁹ I used a tutorial session, where students were in one venue and a group discussion scenario took place. I had a list of questions, which guided the discussion. The purpose of this discussion was to find out the progress of the policy from the students' perspectives and how the policy is of service to them.



(Source: compiled by author)



(Source: compiled by author)

Majority of the staff and students interviewed indicated the need for all university stakeholders (students, staff, management and parents) to be involved in the language policy decision-making processes as it is the only way the policy will reflect the voice of the people (Crawhall, 1993). Although some students indicate that UKZN should be commended for its effort to eradicate racially biased education through its implemented language policy, they communicated that they would be glad if debates, public lectures, and forums were used to gather students' attitudes as students towards the policy. For, if the UKZN staff, students, and parents continue to be excluded

in the decision-making, the development and anticipated effects of the bilingual language policy would merely be a political rhetoric and myth. Balfour (2006) contends that democratic policy can be achieved through participatory planning and approach to policy development, which can lead to a better understanding of the needs of the students and staff in the institution it serves. This suggests that the results indicate that the UKZN policy development process was not participatory since the relevant university community was not formally addressed about this policy.

3.4 Divided Loyalties on UKZN Language Policy

The UKZN language policy needs the buy-in of its recipients for it to succeed. UKZN (2014) indicated that the UKZN policy is meant to assist those isiZulu students who struggle with communicating in English. At the same time, the purpose of the policy is to allow the non-isiZulu students to learn basic isiZulu so that it could enhance social cohesion on the UKZN campus, which has a majority of isiZulu speakers. Since the UKZN language policy has been implemented, it is important to evaluate if the UKZN students and staff members share differentiated or integrated views regarding the language policy.

3.4.1 UKZN Students' Perception

The interview results of the UKZN student perceptions regarding the UKZN bilingual language policy suggests that the UKZN staff and students have differentiated views on the language policy. Only 25% of the interviewed students and staff found the current UKZN bilingual policy commendable. From the students' perception, the policy is good as it enables them to be proud Zulu speaking people. Respondent 11 demonstrated her satisfaction with the policy by making a statement in isiZulu:

Le policy ingenza ukuthi ngiziqenye ngolimi lakhithi ukuthi akusilo ulimi ongalibukela phansi. Futhi okubalulekile ngale policy ukuthi la KwaZulu-Natal iningi labantu abakhile khona abansundu abantu abakhuluma isiZulu. Ingakho ngithi le policy ilungile ngoba ivumela iningi ukuthi lisebenzise isiZulu.

[This policy makes me to be proud of my language, for Zulu is not a language that you should look down upon. What is important about this policy is that here in KwaZulu-Natal majority of African people in this province speak Zulu. Therefore, the policy is fitting as it allows the majority Zulu speakers a right to use their language].

Amongst the students who were in support of the policy, the notion of pride was the general bases for supporting the policy. In addition, the students felt that the implementation of the policy might help fellow Zulu speaking students to be proud of their language and move away from being inferior about their language. The noteworthy view expressed by a non-Zulu speaking student about the policy brought a different perspective for justifying the policy as good. As respondent 12 indicated:

My view of UKZN policy from my understanding the policy says undergraduates should be enrolled in an isiZulu course. I do not think it is bad because if you were to go to Spain, you would be required to know Spanish or alternatively take a course before you enroll if you do not speak Spanish. I always wanted to go to Germany and study there and I was required to do a language course, sometimes it will take 6 months to do the language course before starting your aspired program of study.

The view of the UKZN bilingual language policy presented above by respondent 12 suggests that the language policy is not harmful, as it is a common practice in other countries, to expect foreign students to undertake a language course before enrolling in their studies.

Respondent 7 shared an important and different perspective, which is a premise that has not been explored in my study, and that other respondent equally ignored:

There is a mismatch between language policies in high schools than in higher education institutions that causes students to struggle with the monolingual norm of language use in varsity, kids who grew up with their parents reading books to them before they sleep, grow up knowing reading is a natural thing. Mostly the black South Africans are not in this advantage because of the poor backgrounds they come from.

Africans are more used to oral learning and do not get to practice reading. Therefore, English reading becomes a struggle. However, we cannot hide the fact that English will always be there because it is an international language. South Africa needs to have an identity personally; I empathize with the policy because it puts Zulu on the map though it will not be easy.

This view suggests that different ethnic groups, in particular, have different styles of learning, which the language used when that learning takes place influences. Therefore, this suggest that reading is a learning style that is not rooted within the African learners as they mostly did not grow up reading books; rather, listening to stories told by the older generation is a familiar style. For this study, an example used will be in South Africa's reading culture. In South Africa, many children do not acquire reading skills at an early age because most children are not exposed to reading by their parents: only 5% of parents read to their children (Pretorius, 2014). The main problem is that most caregivers and parents, specifically of the African children are illiterate and there is a general lack of access to books, of which most are not written in the child's mother tongue (Pretorius, 2014). According to Spaul (2013), 51% of South African households do not have books for leisure; only 8% of primary schools have a functional library, which contains most unsuitable books. Most importantly, Spaul highlights that reading material available in African languages are scarce.

Although some students have shared their positive view about the policy, many still choose not to use the language for academic purposes. Many students indicated that English is the relevant language for their careers, even though they express support for the bilingual language policy. Respondent 10 comments that:

The problem that is facing many African languages in South Africa is that they are regionally bound and only famous in certain provinces for instance isiZulu is famous in KwaZulu-Natal and isiXhosa in Eastern Cape, therefore it is a headache to learn a language that is confining you to a certain region in South Africa. Unfortunately, languages cannot receive equal treatment because to speak a language is to assimilate the culture of that language therefore languages cannot be spoken out of pity to the

minority. Languages will be spoken based on their prestige. Private colleges can have a privilege to establish a policy that excludes. For instance if UKZN is promoting a language 'isiZulu' in this instance it would mean an Afrikaner who does not speak isiZulu will be disadvantaged by the policy of learning in Zulu.

The students who are against the language policy have indicated that it has nothing to do with the love one has towards his or her language, but rather the role that the language plays in the country. Respondent 14 opines that:

IsiZulu in my view, lacks academic value as it stands because acquiring a qualification in isiZulu confines me to KZN only and I personally have not seen the academic purpose for doing my qualification in isiZulu. On the contrary.

Respondent 6 takes a view that is more diplomatic:

When it comes to choosing a language in which you pursue your career it also depends on the setting and the message you are trying to get across using that language. For instance, there are colleagues of mine who did their PhDs in China and they had to take a module in mandarin language, which is the main language in China, and their PhDs were written in China and not English.

The message conveyed by respondent 6 is not that the success of any language depends on the setting, but that the success of isiZulu enshrined on the UKZN policy depends on the language setting in South Africa. A UKZN senior lecturer who happens to be an experienced social scientist was interviewed and was able to voice out a general concerns regarding the suspected unpreparedness of UKZN staff to teach in a bilingual education setting. There is a lot of development that needs to take place; namely, getting literature that is written in isiZulu, training staff who are not proficient in isiZulu and developing isiZulu as a language. As respondent 4 suggests:

The UKZN language policy is good on paper but I have doubts about its practicality. I personally have not seen much isiZulu speaking academic staff in my department, which would mean the university, would have to employ those who can speak the language. In addition, we need to consider that learning a language really takes time so while we wait for our lecturers to learn isiZulu, we would still be required to communicate in English which we cannot escape. Therefore, it is better to be equipped in English because we already know our mother tongues.

Only two respondents offered to share both positive and negative views in the same breath. One respondent suggests that:

There are challenges and opportunities that the policy presents: opportunities; Zulu language will be famous for teaching and learning whether it has been successful or not. Adult learners who have no strong literacy in English will benefit. Challenges: the policy is risky, expensive, limiting and exclusive.

Respondent 2, while sharing the same sentiments also notes that:

Mother tongue do not have vocals to structure academic terms. Therefore, there is a need for a support system to foster African languages example have textbooks written in those languages. I have noticed that the people on campus enjoy speaking their languages for social purposes. My UKZN policy perspectives stem from a political point of view and personal point of view. There are things better explained in isiZulu. Political level it is marginalizing people especially international for instance in Zimbabwe there were lecturers who spoke in Shona it dismissed students to come to class because they did not understand Shona. On other hand people do struggle with English however can do well in other subjects, people should not be excluded based on language.

The student perspectives on the UKZN language policy is divided, as there are those who are in support and those who are not in support of it. This is because students indicated that they use English and isiZulu differently depending on the circumstance (see table 3).

Table 3: Language Preference On Campus (students)

	English only	isiZulu only	Both languages
Socially	43%	17%	40%
Learning materials	90%	2%	8%
In Tutorials	80%	12%	8%
In Lectures	78%	10%	12%
Texting (letters, emails)	68%	24%	8%
Written work	80%	9%	11%
Meetings	44%	22%	34%

Source: compiled by author

The results presented in table 3 suggest that the students' language preference on campus is slightly contrary to what is expected from them concerning the implementation of the bilingual language policy. The results indicate that there still lies undesirability amongst the students to use isiZulu only; the results indicate that students are more willing to use English only, while some students also prefer the use of both isiZulu and English. It was anticipated that the implementation of the bilingual policy will also have an impact on the languages that the students prefer to use on campus especially since they have a choice now. Practically the views about isiZulu amongst the isiZulu-speaking students have not changed due to the widespread belief about isiZulu not being academically fluent enough.

3.4.2 UKZN Staff Perspectives

The interview data indicate that the UKZN staff has more undesirability compared to the students to use isiZulu. Though the policy is focused more on addressing the linguistic needs of the students, however, it will not be successful without the assistance of the UKZN staff. It is therefore important to discuss their language preference on campus as it does have an impact on how the policy performs in its implementation. As the UKZN lecturers were interviewed regarding the

UKZN language policy, there were those who were not supportive of the policy. Some saw it as beneficial while others remained unsure about its relevancy and its feasibility. One of the staff members interviewed (respondent 8) indicated that the mission of the policy is rather confusing:

UKZN suggests that it does not intend to compel the academic staff to learn isiZulu language, only we are encouraged to volunteer to learn the language however, the UKZN language plan clearly stipulates that staff should develop communicative competence in both English and isiZulu for academic interaction. In order for that to happen we as staff members, need to be competent in the isiZulu language to ensure that interaction takes place. If a staff member then cannot speak isiZulu they are in a way going to need to learn the language and it will not be based on voluntarily wanting to.

Based on this view, it can be inferred that the policy is seen as challenging for the academic staff who are linguistically impaired to use isiZulu for teaching and communication. This policy is perceived as burdensome because isiZulu is not a relevant language for their professional pursuits. Most lecturers suggested that the lack of academic resources available in isiZulu is the main reason for it to be treated with undesirability. This was echoed by Respondent 5 who said:

I find it a bit obscure to expect both students and staff members to interact on an academic level using isiZulu whilst currently there is no literature in our own disciplines and fields of study that is printed in isiZulu. So a student is expected to read a history or psychology textbook that is written in English and interact with the lecturer in isiZulu. I think that is where the problem begins about this policy. For, if the claim is that students are not fluent in English, then the language in which the literature is written must be the same as the language spoken.

This response depicts a challenge that was once earlier indicated by respondent 1 when she was discussing her views about a bilingual approach to education and cited the lack of resources as a major obstacle, which causes the policy to seem as a dead end. On the contrary, respondent 13

who is an important member of the UKZN language board and an expert in linguistics offered a different view:

It is very important to use mother tongue at higher education level because every language carrier's knowledge especially to the user of that language. Students who struggle to access knowledge based on their lack of comprehension of the English language should not be deprived to access language in their own languages. Demographics at UKZN compel that isiZulu be adopted to be used aside the English language importantly because transformation is a national imperative the use of isiZulu fosters that transformation. The UKZN language policy therefore is an important in terms of including students to equally participate in the higher education and also allows African languages to be seen as imperative in the higher education system.

The above comment made by the member of the UKZN language board suggest that the UKZN language policy forms part of the national governments plan which is to bring about transformation in higher education. The language policy is then suggested to be seen as a tool that allows students who are not fluent in English to be included in accessing knowledge equally with those who are fluent in English. The two Zulu lecturers from UKZN I interviewed indicated that the determination to learn isiZulu among students in the compulsory module is low that they regard the learners as 'battling learners'. The learner insinuated that:

I battle with isiZulu partly because I have no one to practice this language with at home since no-one speaks isiZulu at home. I really do not get much time to practice it because I invest my time on my majors since isiZulu is a compulsory course.

This mentioned premise confirms an existing literature by Parmegiani and Rudwick (2013), which indicated that students are not entirely comfortable with the exclusive use of isiZulu. This is partly because the literacy level in isiZulu from both isiZulu and non-isiZulu speakers is low even though student enrolment in the isiZulu courses continually increases. Parmegiani and Rudwick (2013) found that majority of the student supported the policy and advocated for the benefits that the

policy entails. However, many students choose not to study in Zulu. Many students found it more advantageous to improve their English skills as that guarantees their professional careers. According to Respondent 7 who is part of the computer technology indicated:

There have been technologies that have been launched that incorporate terms that have been developed. These technologies are namely; the isiZulu national corpus (which has 20 million words developed), secondly the isiZulu term bank (which provides isiZulu terminology, it is accessed on <https://ukzntermbank.ukzn.ac.za>), there is also an isiZulu Spellchecker available on <http://ulpdo.ukzn.ac.za> and a Zulu lexicon. The Zulu lexicon is a mobile application (app) with search functions in both isiZulu and English.

Respondent 8 elaborated that:

I am fluent in both isiZulu and English. Therefore, such a policy does not speak to me as much because I attended a school where additive English was used and I am used to such a medium of learning. It would be a headache now to start learning using isiZulu; however, I do sympathize with those who cannot comprehend the English language.

This indicates that the choice of using additive English for academic discourse is motivated by the social constructions of English in the different academic institutions. The interview data exposes that majority of the academic staff prefer the use of English only for academic purposes (see Table 3). Many of the academic staff who support English only for academic purposes have expressed that English is the *lingua franca* and it is the same language in which they acquired their degrees. English has been discussed as a global *lingua franca* around the world especially in multilingual continents and countries (Crystal, 2003; Graddol, 2006; Philippon, 2008). Those scholars who are concerned about the students' performance and believe that creating an English only environment has negative impacts on learning (Ammon, 2006; Philipson, 2008; Phillippon 2003) have questioned the English only approached to learning. Creating a need for proficiency in

English only eliminates the need of learning other languages, which would make people to be lazy. One isiZulu speaking staff member (Respondent 9) even mentioned that:

I do not mind switching to isiZulu for consultation or to make a point clear in class however there are some things I cannot express in isiZulu because they are no terms for them. Therefore, I foresee a problem if I would have to use additive isiZulu in class because I will fail to articulate some of these points.

The staff members who supported the bilingual policy have indicated that the policy will really help the students who fail to participate in class because they are not proficient enough in additive English. The overall results indicate that there is a personnel problem where the staff is unwilling and unprepared to use isiZulu for academic reason. This poses a challenge to the success of the policy. Another finding suggested that staff members were not required to be proficient in isiZulu for employment; therefore, they saw no value in using the language and even knowing it for academic reasons. Table 4 clearly indicates that there is a considerably high preference for the use of English only and only a considerate amount of preference to use isiZulu only and both languages.

Table 4: Language Preference On Campus (staff)

	English only	isiZulu only	Both languages
Lectures	70 %	10 %	20 %
Tutorials	65%	20 %	15 %
Seminars	80%	12 %	8 %
Social	55%	30 %	15 %
Written work	80%	10 %	10 %
Learning materials	83%	9 %	8 %
Meetings	75%	12 %	13 %
Consultation	69%	15 %	16 %

Source; compiled by author

3.5 Zulu and English Language Economic Value

Although this study did not formally measure the economic value of Zulu and English use, it uses such value to justify the respondent's language choice. For instance, Respondent 9 echoed this supposition:

I believe that language has some sort of economic value, because if a particular language is famously and dominantly used for business and economic interactions globally that gives it that economic value”.

So did Respondent 14:

If a language is not used in its own country as a main language of production and any economic activity, then that language has no role in the formal economy of that country. If that language is not used in the home country, definitely it will not be used elsewhere.

Most respondents agree that the number of people who speaks that particular language does not give it value but rather its use in the economy that determines its economic value. Respondent 5 further articulated this:

What I have noticed particularly with African languages in South Africa is that the majority of the population mostly speaks them. However, the very African languages are not used for economic purposes, which give African languages no economic value.

The point raised by respondent 5 is scholarly affirmed by Alexander's (2013) contribution that the only way in which African languages can gain economic value is by using them as languages for production, exchange and marketing. Miller (1995) who believes that the utility of a language in the formal economy equals its value economically further articulates the point made by Alexander (2013). Many of the student respondents have agreed that their linguistic choices are made based on their aspiration in their long-term career. Respondent 4 expounded this:

Truthfully speaking, I do not see my language giving me economic benefits or even opening an opportunity in my career. The reason I say this I have not seen job opportunities in my field that require a Zulu speaking person. I do not think my ability to speak isiZulu will put me in an advantage to get a job.

There is a consensus among the respondents about isiZulu concerning its economic value: at the current moment, it has an unidentified economic value attached to it. Linguistic choices are made for different reason and purposes, and it is clear that isiZulu is not chosen for economic purposes but rather for social purposes. Currently, the South African economy is not tied up to the nine African languages, unlike China with a population of over a billion people; it is not difficult for China to compel students to learn Mandarin. This is also part of China's global strategy to be a dominant force internationally. The Chinese economy itself is also tied to the Mandarin language. Despite being the official language of only three countries (China, Taiwan, and Singapore), Chinese Mandarin is the most spoken language globally with over 1billion speaker followed by Hindi (Indian), Spanish and English (Balfour, 2004). This was vividly articulated by Alexander (2013) when he argues that economic value of a language depends on its ability to make it easier to get a job and to participate in the labour market. Similarly, according to Crystal (2003), a language achieves a status genuinely when it develops a 'special role' that is recognized in every country. The notion of special role has many facets; such a role will be most evident in other countries where a large number of the people speak the language as a mother tongue. The interview responses highlight this even further:

To Respondent 11:

I believe that linguistic choices that are made available by our universities should be the same linguistic choices we find made available when we are applying for jobs so that we can fit the job profile. I do not see profitability in attaining a degree using an African language if I need to be proficient in English for employment.

While respondent 12 claims that:

I would like to look at the broader picture regards to language use and its economic value. I believe if we could look at the common trends in South Africa is that policy frameworks that support multilingualism and promotion of African languages have been made available however, English is maintained as the language of wealth, success and glamour. Regarding that, I do not blame the country for maintaining this language where it is because we are also affected by globalization. We are doing business with many countries, and we interact with people of different color and race, so it becomes inevitable for English to be placed where it is currently. It is the main language of business in more the 70 countries in the world.

From the above statements, it could be ascertained that it is rather obscure to compare isiZulu to an established language like English, which is widely used and spoken. Due to its success over the seventy countries referred to by respondent 12, makes it a daunting task to contend its existence and function. IsiZulu is not given an economic function in South Africa, which already categorizes it as a language only suitable for social purposes. However, the economic value and social prestige of English language do not imply that other languages should be ignored and also does not mean that other languages are unimportant. However, as Grin (2006) mentioned, all languages have some economic value; it is just that some languages have more than others. It is expected that the language that carries more economic value will be the most preferred. IsiZulu would be a priced language if it were placed for universal modernity rather than local modernity. This would give isiZulu a highly probable opportunity to challenge the dominance of English in the central economy.

3.6 Inevitability of English Language

The interview data has indicated that there is a handful of students and staff who offer their full support concerning language policies that promote the use of African languages. However, the same students who support such policies suggest that they would not choose isiZulu or any other African language as a means to attaining their degree. Amongst the many reasons they give, it was commonly observed that students felt African languages cannot be relevant for the pursuit of professional careers. As a corollary, it became evident that students make linguistic choices based

on the inherited beliefs and instructions that come from their parents. This was clearly affirmed in a response given by Respondent 5:

My parents are Zulu but they have never sent me to a Zulu school, because they believe that multiracial schools teach better English than the Zulu schools. My mother also believes that the better I understand my English, the brighter my career path looks.

As indicated in this comment, parents instill the belief that multiracial schools are better than dominant Zulu schools, which creates a negative attitude towards isiZulu at large. Many students indicated that they find it more important to master English as it was deemed the only way to succeed.

Respondent 14 notes:

When I was applying to go into university I knew that there is no university that offers teaching by the use of isiZulu. So I was ready in my mind and prepared that I will be surrounded by the dominance of English and I am not saying that it is a problem as well.

Although students explained that they came from the rural areas and had difficulty with English, they also indicated that the English hegemony at UKZN was not responsible for that. Students who struggle with English did not use that as an argument in favour of studying in isiZulu but rather against it. Respondent 13 voiced this supposition:

ukuthi umuntu uyazabalaza ngokufunda ngesingisi lokho akusho ukuthi ngiyavuma ukuba sifunde ngesizulu. Ngoba uma inkinga kuyisingisi yindaba kungabi khona amaclass afundisa abantu isingisi uma kukuthi injongo yale policy ukusiza abafundi? Kuzosizani ukuthi ngiqhubeke nesiZulu sami?.

[The fact that a person struggles with learning in English that does not mean I agree with learning in isiZulu. The problem here is English so why don't we have classes

that teach people English, if the purpose of the policy is to help students? What will it benefit me to continue with my Zulu?].

The questions that emerge from the interview responses are crucial in understanding the general concern about the introduction of the bilingual language policy at UKZN. Although students acknowledge their lack of proficiency in English, they still seem to be encouraged to learn the language rather than find comfort in isiZulu. As already mentioned, earlier in section 3.2, although many student and staff of UKZN do not see the value of the policy, this shows that their loyalties between isiZulu and English is divided and their attitudes towards these languages were inconsistent with their language preferences and choice.

3.7 IsiZulu: An Ethnically Tied Language

It became evident that many students were emotionally invested in the isiZulu language to the point that they alternatively suggested that there is a link between who they are and the language they use. Interviewed students suggested that isiZulu is a language that they were born with the ability to speak and as a language their mothers' breastfed them with. In their interview answers, the isiZulu speaking students somehow resorted to an allegory suggesting that you cannot own an additional language no matter how eloquently you may be fluent in that language. The following quote resonates such thinking respondent 10: *"I am Zulu, and I also speak isiZulu. This language is mine because it was the first language I could speak the day I learnt how to talk. All other languages I speak such as English do not resemble who I am".*

This sort of judgment is an affirmation of an existing literature by Thanasoulas (2001) who suggest that language and culture are interwoven, and that they are a socially inherited assemblage of practices and beliefs. Weedon (1987) shares the sentiments of Thanasoulas, who believes that language is a place where possible forms of social organization and their likely social consequences are defined and contested. Therefore, language is associated as confining language users into different social categorization and identities (McNamara, 1997). The interview responses suggest that being Zulu is synonymous with the ability to speak isiZulu. It is for this reason that Zulu remains a clear marker of Zulu ethnic identity. However, it was interesting to know that some students indicated that their Zulu literacy skills are relatively low compared to that

of English. One of the respondents said: “*when It comes to reading and writing my Zulu is relatively weak although I speak sensible Zulu. However I do not think that makes me less of a Zulu person*”.

This discussion above suggests that many students believe that working on their Zulu literacy is not worth it as there is no demand for it. The above discussion further indicates that there is indeed a general belief that isiZulu is more a marker of identity than a language for the academic purpose. This has been the overarching argument made by those academic staff members who see the language policy as exclusively promoting the Zulu ethnicity over other ethnicities represented in student demographics. This was echoed by Respondent 1:

I believe that isiZulu is more of an ethnic language and is rooted in the Zulu culture and it is not a language I could consider as transnational. Even when you look at the usage of isiZulu it is amongst the Zulu people by ethnicity and to me that speaks of exclusivity.

While isiZulu speaking students find pride in isiZulu as a marker of their ethnicity, non-isiZulu speakers as a result, see the language exclusively for Zulu people. Many have indicated that to speak a language is to assimilate that culture; therefore, they feel that it is an obligation to assimilate the Zulu culture. Many feel that English is transnational and does not assimilate any culture, hence, its universality.

3.8 Conclusion

This chapter presented the qualitative data responses, which were collected with through semi-structured interviews and questionnaires (presented in tables and graphs). The chapter located the perceptions of the UKN staff and students regarding the implemented bilingual language policy at UKZN. The data presented suggest that there is a general preference of English for academic purposes over and above isiZulu. The general preference was on the basis that English can give accessibility to the job market more than isiZulu can..

However, several isiZulu-speaking students at UKZN conceded that English remained a challenge for them. Ironically, it was confused that ‘struggling in English’ was now not hired as an argument in want of reading in isiZulu, but as a substitute against it. As already noted the enormous majority of contributors recommended the UKZN language policy, however reportedly they could no longer choose to study in isiZulu. Hence, their divided loyalties between Zulu and English deliver way to what will be defined as inconsistent language choices. From the interview, it has become clear that there was a general acceptance for the policy but it did not result to UKZN students wanting to change and use isiZulu for academic purposes. . As this chapter has proven, the cutting-edge Zulu-English dichotomy created by way of students, in which their loyalty to Zulu is confined to the non-educational, non-academic and non-expert domain names, is a big impediment to the advertising of bilingual literacy in education, particularly, tertiary training.

CHAPTER FOUR

EXAMINING THE POLITICAL UNDERCURRENTS OF THE UKZN BILINGUAL LANGUAGE POLICY

4.1 Introduction

In chapter three, a discussion about the data collected highlighted that the UKZN language policy was treated with differentiated views where both UKZN students and staff highlighted their positive and negative views regarding the policy. This chapter seeks to discuss the political implications the UKZN language policy may have emerged from its implementation. South Africa Higher Education Institutions (HEIs) faced and still faces pressures emerging from global trends, which makes it difficult for the current government to keep the balance of pursuing a transformation agenda underpinned by social justice, democracy and equity (Schoole, 2005). The policy process and outcomes need to reflect the balance that must be maintained where the government had to deal with building capacity and dealing with the new challenges of restructuring the old education system. At the same time, there were challenges associated with the establishment of new structures, procedures, systems and institutional cultures and norms (Schoole, 2005). Providing leadership in this state of instability and flux was not something that came easily. It required a certain level of expertise, political leadership, and vision that constituted policy literacy, which came to be acquired as government gained experience and confidence in office (Schoole, 2005).

Implementing an inclusive language policy that allows all official languages of South Africa to be fully utilized in the academic landscape is still beset with challenges. South African higher education emerges from a history where African languages were not prioritized as languages of teaching and learning. Currently, the mission of including them as languages of teaching in the higher education institutions is not fully supported, due to the mixed feelings about the effectiveness of teaching in African languages at tertiary level. Since the UKZN language policy prioritizes the use of isiZulu alongside English, it is viewed as an initiative of reverting to the apartheid policies of creating ethnic universities (Henry, 2015).

Therefore, this chapter seeks to discuss the views on the political implication of the policy. Firstly, the discussion on the UKZN language policy decision-making process will indicate the type of approach used because the decision-making process used during the language policy initiation plays a pivotal role in relating it to the public's preference or detestation of the policy (Henry, 2015). The chapter progresses to discuss the politics of dominance in and through language where isiZulu is regarded as a language used to dominate other races. It further discusses the possibility of the UKZN language policy being a tool for Africanization and decolonization; discussions that emerge in this theme indicate that the promotion of isiZulu is strategically a means of destroying western knowledge and systems. The chapter ends with a conclusion that summarises key points.

4.2 UKZN Language Policy Decision-Making and Public Participation

The data collected in chapter three indicated that the UKZN staff and students lacked knowledge about the language policy and there was a somewhat lack of consultation before its implementation and afterwards. The decision-making process used during the language policy initiation plays a pivotal role in relating it to the public's preference or detestation of the policy (Henry, 2015). In a democratic state like South Africa, citizen participation in public affairs holds an inviolable role, especially since the history of South Africa is tied to language discrimination (Henry, 2015). During apartheid, the Bantu education forced African students to receive their education through Afrikaans, which was a foreign language to both the African teachers and staff in those African schools (Anheier, 2001). In judging the political implications that language in education has, it would be expected that decisions regarding language would involve public participation especially in a democratic administration.

Public participation is a political principle and practice, which is viewed as a vital part of democratic governance (Du Plessis, 2008). The purpose of public participation in decision making is to allow decisions to be shaped by public contribution, the principle of public participation holds that those who are affected by a decision-making process need to be part of the decision-making (Rowe and Frewer, 2000). Public participation implies that the public's contribution will influence the decision. Public participation may be advanced as part of a 'people first' paradigm shift. In this respect, public participation may challenge the concept that big is better, and the logic of centralized hierarchies advancing alternative concepts of more heads are better than one and

arguing that public participation can sustain productive and durable change (Du Plessis, 2008). In most countries, public participation is a central principle of public policy-making. In South Africa, it has been observed that all levels of government have started to build citizen and stakeholder engagement into their policy-making processes (Du Plessis, 2008). This may involve large-scale consultations, focus group research, online discussion forums, or deliberative citizen's juries; public participation is viewed as a tool intended to inform planning, organizing or funding of activities (Du Plessis, 2008).

The UKZN bilingual language policy involves shaping the lives of the students mostly; it is therefore important that they should be involved in the decision-making process. Baker (1988) provides the basis for such argument with the submission that a policy that involves the public needs to have public opinion and involvement because public policies shape the lives of the people in different ways. Similarly, Crawhall (1993:20) further contends, "Any language policy must reflect the voice of the people is more important than any model that emerges" (1993:20). This quote from Crawhall, suggests that policy formulation needs to take a bottom-up approach. According to Macintosh (2004), bottom-up approach is a democratic political participation that involves a two-way relationship between the government and the citizens. This means that the citizens at the (bottom) have the right to shape the policy agenda even though the final decision rests with the government at the (top).

In the case of this study, those at the bottom are students and parents, who supposedly have to be active citizens who set the agenda of the UKZN bilingual language policy. Those occupying management positions in the University (the Senate, respective language practitioners and language board), who according to Macintosh (2004) should be inviting the university community to share their opinions regarding the policy. Davis (2014) shares the sentiments of the argument presented by Moodley (2009) contending that political interests are the direct influencers of language policies because language policies are drafted and finalized by the elite in authoritarian positions. The lack of involvement of the UKZN student and staff in the formulation and decision making of the bilingual language policy suggests that the language policy was drafted and finalized by the elite (Senate, Council and language experts).

This suggests that there was a lack of public participation and the policy may be labeled as imposed on the UKZN students and staff. This standpoint is further expressed within the policy analysis theoretical framework, which indicates that policies can effortlessly grow to be instruments to put into effect the desires decided, by an elite group that regularly omits the significance of negotiating and bargaining that takes place in policy-making (Baker, 2011). Setati (2002) argues that language is a function of a political structure and the setting they find themselves in. Language, therefore, is not only pedagogical and cognitive, but it is also very much social and political in its implementation echoes Setati's sentiment. UKZN would need to involve all university stakeholders (students, staff, management and parents) in the language policy decision-making processes as it is the only way that the language policy will be able to reflect the voice of the people (Crawhall, 1993). For, if the UKZN staff, students, and parents continue to be excluded in the language policy decision making the development and expected the victory of the bilingual language policy would merely be a political rhetoric and myth. Balfour (2006) contends that democratic policy can be achieved through participatory planning and approach to policy development, which can lead to an improved understanding of the needs of the students and staff in the institution it serves. This suggests that the results indicate that the UKZN policy development process was not participatory since the relevant university community was not formally addressed about this policy. Box 1 provides key points and techniques that could be considered to enhance public involvement in decision-making.

Box 1: Techniques for public involvement

- | | |
|-------------------------------|-------------------------|
| • Using trained facilitators. | Community group meeting |
| • Focus groups | Local events |
| • In-depth citizen groups | Workshops |
| • Consensus conferences | Public meetings |
| • One to one meetings | Brochures |
| • Educational programmes | Questionnaires |

Source: based on Wilcox (2003)

Wilcox (2003) believes that public institutions and the public servants have a responsibility to engage with society and to help people develop their capacities as active citizens. Taking a broad perspective can help to narrow the gap between the professionals with their technical expertise and other stakeholders with their local knowledge (Wilcox, 2003). Participation should improve decision-making by encouraging participants to establish common ground, rather than taking adversarial approaches, which create winners and losers (Richards, Blackstock and Carter, 2007). Allowing multiple stakeholders to define the problem may also help ensure a fairer outcome that takes account of different values and needs. Public participation in decision-making serves as an important component of democratic governance so that the UKZN senate will not be labeled as trying to impose its political interests through the implementation of the bilingual language policy.

4.3 The Politics of Dominance In and Through Language

South Africa's history is tied in racial domination to language domination as those who had power belonged to a race and so their language(s) became the language(s) of power and vice versa for the Africans and the African languages as the dominated and powerless groups (Mda, n.d). The domination of South African languages is not a result of big numbers dominating a few, that is, languages with the majority speakers dominating languages with few speakers, but a case of dominance by languages whose speakers possessed the political and cultural power (Mda, n.d). Even today, the speakers of the African languages are still in the majority, but it is the languages of the minority, that is, English and Afrikaans languages, that are the languages of power (Mda, n.d). It has been noted that when language shifts occur, they mostly shift towards the language of the most powerful dominant group. This is so because the dominant language is associated with prestige, status and social success (Stroud, 2001). Such a language is used in the popular contexts in the wider society- for formal speeches, ceremonial occasions and in the media at large (Lafon, 2011). According to Holmes (1992), certain societal and ethnic groups have attitudes towards each other, relating to their differing positions, therefore; attitudes to language reflect attitudes to the users and the uses of that language. Stroud (2001) points out that regarding African languages in education, mother tongue programmes and policies seldom deliver what they promise, and are perceived as downright failures. Stroud maintains that the negative attitudes of both mother tongue and non-mother tongue speakers, towards the use of African languages, may be due to the perceptions of learners that such languages lack value in important social and economic markets (Stroud, 2001).

In a postcolonial community like South Africa, speakers of the African languages already view their languages as dead ends educationally and of little use in the official labour markets, which means there is little chance that there will be a belief in these languages from the non-mother-tongue speakers (Stroud, 2001). However, the pressing attitudes towards African languages are influenced by social and political factors. Lafon (2011) looks at the schooling system during the Apartheid period, which forced learners to acquire learning through Afrikaans. After being forced to learn in the medium of Afrikaans, many Africans developed a negative attitude towards Afrikaans because the language was associated with oppression (Lafon, 2011). Most Africans acquire English and Afrikaans for political and economic reasons, despite their resentment towards Afrikaans, to the degree that they do not try to learn another African language besides their mother tongue (Lafon, 2011).

Kamwangamalu (2003) argues that apart from economic reasons there are other factors, which contributed to the shift away from African languages towards English. These elements encompass monetary fee and worldwide status of English, the perceived low repute of the indigenous African languages, the legacy of apartheid-based Bantu education, the brand new multilingual language policy and the linguistic behaviors of language policy makers (Kamwangamalu, 2003). The main findings of this research found that UKZN students preferred English mainly because of its status in South Africa and internationally. According to Greenfields (2010), the preference of English over African languages is based on the desire that the black Africans have to create an egalitarian community using a language that has systemic power. English has already been regarded a language that is used to dominate other languages because of its use in business, production, and education. African languages have not been given systemic power where you can trace their use in business, production and education in South Africa. Therefore, African languages will continue to be less prioritized for education and business (Sepota, 2006).

Madadzhe and Sepota (2006) contend that a language policy incorporating African languages can never work for it is increasingly problematic for an African language to do all there is to be done by English. Mutasa (2006) has contended that African languages can never easily replace or come near competing with English and Afrikaans because they are not as equipped as languages and

there is a lack of learning material available in African languages. The incorporation of African languages in language policies is an agenda to create ethnic institutions which are Africanized (Wade, 2005). Wade believes that the promotion of African languages in higher education is to redo what the apartheid government did by racializing higher education institutions. Since the UKZN language policy incorporates and promotes the use of isiZulu as a language of learning and teaching, the policy is readily labeled an agenda for Africanizing the institution. Africanizing the institution means, that institution will be most relevant for the African majority while excluding the Afrikaans and white minority.

4.4 Africanization of Higher Education Institutions

According to Mamdani (2016), the demand for Africanization was formulated in the older colonial era universities; however, little has been done to implement an Afrocentric education system. The post-independence reforms came with demands from victims of racial discrimination to have a racialized justice. Given that racial exclusion was a standard feature in every colony, this created the demand for Africanization throughout colonial universities in the aftershock of independence (Mamdani, 2016).

The introduction of the UKZN language policy did not appear as the very essence of democracy to many; rather, it is seen as reverting to South Africa's old policy of apartheid – that of creating an ethnic university or 'Africanized university' (Wade, 2005). Africanization, according to Wa Thiong'o (1981), is part of larger politics, not the politics of looting and racketeering but the politics of language. Africanization is a process of re-centering and rejecting the assumption that the modern West is the central root of Africa's consciousness and cultural heritage (Wa Thiong'o, 1981). Wa Thiong'o believes that Africa needs to be placed at the center of things and not be merely seen as a satellite of other countries. Literature needs to be seen from the African perspective. Through its language policy, UKZN seeks to be an institution that promotes cultural heritage, which according to Wa Thiong (1981) is the principle of Africanization. This follows Botha's view (2005) that Africanization is one of the key imperatives for the transformation of higher education in South Africa. Making a case for curricula that mainstream local relevance and vocalize ignored African voices, Lebakeng, Manthiba and Dalindjebo (2006) determine that most South African intellectuals are too enshrined to western scholarship (language and methodological

paradigms). This becomes challenging because the academic space becomes too foreign to an African child, where western ways are promoted at the expense of African ways. Louw (2010) argues that Africanising higher education will bring commonality for Africans in the academic space.

Since UKZN exists at the African soil, it makes feel to Africanise its medium of learning because the general public of the students are African (blacks) and have an African language (isiZulu) (Kamwendo et al., 2014). Language is therefore seemed as an vital factor of scholarship. Therefore, the language through which studying and teaching arise becomes critical (Kamwendo et al., 2014). This is particularly so, given the demographic realities in KwaZulu-Natal and within the group, which justifies Africanizing UKZN. The inclusion of isiZulu as an extra medium of practise is visible as taking the proper step closer to gratifying the aspirations of African Renaissance that elevates African languages to prominent heights as a medium of training. This comes towards the heritage that African languages come from an apartheid generation, where they were degraded and marginalized in South Africa. According to Alexander (1999), it is seen a contradiction to talk of Africanization without addressing the essential question of the improvement of the African languages. Makgoba et al. (1999) additionally specific the equal view that African human beings cannot champion their renaissance via the medium of overseas languages. This is possibly one of the best demanding situations to African people. There is, consequently, a need for substantial rejuvenation and rebirth in the use of African languages in better education.

After the demise of the apartheid system, South African universities were expected to embark on a journey of transformation, which addresses the historical inequalities. To address this, the UKZN transformation charter justifies the use of isiZulu as an additional medium of teaching and learning: “UKZN promotes African scholarship in every discipline and uBuntu/Botho in its organizational culture: it embraces socially and contextually relevant curricula that reflect the University’s location in South Africa, Africa, and the world” (UKZN, 2012:5). Agreeably, a university needs to be relevant both locally and internationally. Therefore, it is imperative that UKZN compels non-isiZulu speakers to enroll in a compulsory isiZulu module; the same is done with the non-English speakers to enroll in a compulsory English module. For one cannot localize a university only

without internationalizing it. South African universities need to take cognizance of the imperative to be African universities; thus, promoting compatibility between internationalization and localization of higher education (Botha 2010).

Currently, the UKZN language policy is focused on Africanizing, as it has no provision of offering a Basic English course for the isiZulu speakers who struggle with English. Such a course will help the predominantly isiZulu students at UKZN who struggle with English to be relevant globally. Knight (2001) posits that internationalization of a higher education is a process whereby a university engages with other universities situated in another country to achieve certain academic, economic, political and cultural aims. While Soderqvist (2002:1) highlighted a purpose of internationalization by stating that it includes an “international dimension in all aspects of its holistic management to enhance the quality of teaching and learning and to achieve the desired competencies”. This new dimension in the conceptualization of internationalization was also pointed out by De Wit (in Kishun, 2006:30) when he said that there is a “tendency to explain and define internationalization of higher education about a specific rationale or purpose”. There is a great need for HEIs to be relevant locally and internationally where they can serve the needs of the locals while not jeopardizing their need to compete internationally. Therefore, in the context of language policies, there must be harmony between local and international languages to keep institutions relevant.

4.4.1 The Desirability For Compatibility Between Internationalizing and Africanizing

Across the world (including Africa), there is a strong trend of globalization in societies and economies. This has left higher education institutions affected, for instance, by virtue of inviting academics from abroad for academic conferences and other academic purposes. The trend has grown exponentially and includes a wide range of other manifestations of internationalization, such as staff and student exchanges, joint research, partnered curriculum development, interaction regarding management, and financial strategies as well as a significant number of registered foreign students and academic staff from other countries on campuses, to name but a few. This is not regarded as out of the ordinary anymore, but rather is the norm.

Across South African institutions, there has been an increase of international students since 1994.²⁰ According to Lee and Schoole (2015), South Africa has become a regional and continental hub in higher education where it receives students from other countries in Africa, where Zimbabwe, Lesotho, Namibia, and Botswana are considered the highest senders. The South African Department of Higher Education and Training indicates that students from the Southern African Development Community or SADC region constituted 5.5% of South Africa's higher education enrolment (DHET, 2015). According to UKZN (2017), of the 47097 registered students in the institution, 3000 are international students as indicated in table 5. Table 5 represents the number of international students on all the UKZN campuses, 11593 international students are currently within the UKZN campuses. The mentioned statistics are evidence of the dimension of internationalization. There are opportunities offered by the global village of which Africa at large can utilize to save itself from societal and economic problems (Wa-Thiong'o, 2004). Therefore, academic institutions cannot afford to isolate themselves from international influences, especially considering the nature of modern society, none is likely to want to be isolated (Knight, 2005).

Table 5: Number of International Students at UKZN campuses (2014-2017)

College	Alien	Qualificati on group	2014	2015	2016	2017	Total
Agric, engineering and science	Yes	Occasional	11	2	2	12	27
Agriculture and engineering	Yes	Postgrad	531	577	599	552	2259
Agriculture and engineering	Yes	Undergrad	192	164	126	101	583
Health sciences	Yes	Occasional	5	2	2	1	10
Health sciences	Yes	Postgrad	431	521	488	505	1945
Health sciences	Yes	Undergrad	101	84	76	58	319
Humanities	Yes	Occasional	53	47	27	26	153

²⁰ The increase of international students in South Africa's higher education institutions increased from 14124 students in 1994, through 51224 students in 2005 to 73856 students in 2016 (Badat, 2010).

Humanities	Yes	Postgrad	787	841	841	739	3208
Humanities	Yes	Undergrad	314	263	173	125	875
Law and management	Yes	Occasional	21	11	12	22	66
Law and management	Yes	Postgrad	362	394	382	372	1510
Law and management	Yes	Undergrad	211	164	145	118	638
Total			3019	3070	2873	2631	11593

Source: UKZN Intelligence (2017)

Some of the purposes of internationalization at universities are firstly for students so that they can secure a place in the job market and get relevant skills to cope with the ever-increasing changes across cultures (Neale-Shutte and Fourie, 2006). Secondly, internationalization helps academics expand their research and lecturing horizons: “internationalization helps academics to participate in international networks to conduct research on pressing issues at home and benefit from the expertise and perspectives of researchers from many parts of the world” (IAU, 2012:3). Lastly, for the institution, internalization allows the student body to be diverse in the knowledge of different cultures and contexts of living that are outside the country’s borders (Moja, 2004).

It is important to highlight that this research is not presuming that Africanization is unimportant compared to internationalization. However, it is the considered view by (Knight, 2005 and Moja, 2004) that universities in Africa cannot be minimized to be ‘only’ locally relevant. Balance in languages used for teaching and learning in higher education is crucial. It is, therefore, crucial to understand that internationalization has been painted with claims that many countries use it as an instrument for income generation. While that could be true for many countries, it is not the case for many institutions around the world.

4.4.2 Balancing Western and African languages

There is a risk in adopting the stance of decolonizing education where South Africa is expected to reject all the ventures of medicine, education, and science that originated elsewhere in the world.

This in a nutshell would mean that we should reject drugs such as (penicillin, HIV-Art drugs) which are not of African origin (Bothma, 2017). My argument is that Africanization and Decolonization should not be a process of excluding South Africa and the rest of Africa from the rest of the world. I believe rather, that other countries in the world can benefit from discoveries that South Africa and other African countries have made. On this note, I am not suggesting that students should not learn using their African languages, but it should not be done in a manner that is exclusive of non-African languages.

For instance, the Life Science departments at the University of Pretoria boasts a curriculum that performs this balancing act. Students use the best textbooks available (Bothma, 2017). The information in these books is then supplemented with local knowledge and context. Students are taught about DNA and heredity, which is international, but then they learn about the biodiversity of African plants, birds, and mammals (Bothma, 2017). Therefore, it is imperative that university education in South Africa is presented in a way that is based on international best practice. It is a dilemma to limit knowledge of South Africa's upcoming generation to regional knowledge and culture. We must be locally relevant as well as internationally relevant. Therefore, it is imperative for the UKZN language policy to strike a balance and ensure that local African languages are just as enforced as much as the international language(s). Students at UKZN cannot be trained to be relevant locally because allowing students to use additive isiZulu for learning while they lack fluency in English limits them. The UKZN language policy plan and objectives make no mention of providing Basic English courses for such students (UKZN, 2009). It may seem as if it is harmless to allow students to learn in their mother tongue, but it makes them less competitive for international purposes if they lack fluency in at least one international language, with English as one of the most spoken languages internationally.

I believe that students cannot choose between attaining their academic qualifications in either English or isiZulu because both these languages play different roles in South Africa and the rest of the world. Languages are used to achieve different objectives because language can be used as a social tool used to achieve social cohesion, it can be used as a political and economic tool just like Dutch was used in South Africa by the colonizers to access resources and establish control over people (Alexander, 2013). Therefore, languages are valued based on the role they play in the

governance of their country. It is for this reason that languages are valued differently (Grinn, 2003). This does not however mean that the UKZN language policy has no value for adopting isiZulu; however, the point is that isiZulu currently has little recognizable global economic value. This is true because currently, isiZulu is not tied to the economy of South Africa (Anheier, 2001).

4.5 Higher Education and Decolonizing The Curriculum

There is an ongoing debate about decolonizing the higher education curriculum, and the role of language has remained central to this debate. It is for this reason that it is important to discuss decolonization of education, as the debate is located within the UKZN language policy. According to Mulder (2016) colonized education affects both the colonizer and the colonized but in very opposite ways. Colonized education influences their worldviews, their identity, their self-esteem, and their physical, mental and spiritual well-being. It reproduces the racist status quo, by institutionalizing the premises on which enslavement and colonialism were built for hundreds of years (Mulder, 2016).

Furthermore, colonized education reinforces the racist belief that people of colour have less or no right to agency and self-determination because the colonizing (European) country supposedly ‘knows what’s best for them’ (Mulder, 2016). Through colonized education, people internalize racism and oppression, and as a result, racist ways of thinking become “common sense” knowledge (Mulder, 2016). According to Mbembe (2001), colonization was an enterprise of assumption, familiarisation, and utilization. The mission of colonization was to silence African history, knowledge, and independence. It is through Mbembe’s assertions regarding colonization that many supporters of ‘Decolonized education’ base their argument. The call to decolonize education is made by those who believe that African history, knowledge, and independence needs to be the central focus of the curricula in African academic institutions (Mudimbe, 1988). According to Freire (2005), knowledge is designed and restructured through persistent human autopsy about the world. Therefore, knowledge should be designed according to the learners.

Therefore, education should exceed understanding about the world to incorporate changing the world; education should transform and empower participants, and not make them conform to archetypal representation (Freire, 2005). Education should reflect the lived experiences of

participants in education in their situations. Currently, education in South Africa and other African countries is reflecting Western experiences and philosophies (Nyamnjoh, 2016). Freire (2005) suggests that anticolonial leaders may step into the shoes of colonizers and use education to silence, in a similar fashion to their predecessors. It can be perceived that the initiation of the UKZN language policy is a tool used to silence the western language (English) to promote the African languages spoken by most of the South African population. The basis of rejecting the UKZN language policy is on the basis that it is exclusive and favours the Africans while sidelining the other races on campus.

In South Africa especially, apartheid regulations have been based particularly on the division of races. Therefore, HEIs were designed as being for the distinct use of the four races: Africans, colored, Indian and white (Gerwel, 1987). By the beginning of 1985, 19 HEIs were detailed as ‘one of a kind use of the white’, two have been for ‘unique use of the coloureds’, two for ‘distinctive use of Indians’ and 6 for ‘exceptional use of Africans’ (Gerwel, 1987). African universities were still white controlled, their ideologies were created to support the apartheid socio-political agenda, and within these universities, African languages were not used as a medium of instruction (Zezeza, 2006). It is for this reason that the supporters of the Africanization and decolonization of the higher education institutions have a great urge to endorse the process, as they believe that to this day, universities enshrine epistemological frameworks of the western world (Lebakeng, Phalane & Dalindjebo 2006; Zezeza 2006). It is seen as discriminatory to continue ignoring the use of African languages in the current modern universities, as it is regarded as the continuation of the apartheid policies and its maintenance (Lebakeng et al. 2006).

The inclusion of African languages in the modern universities is acceptable; however, it should not be deemed a compulsory requirement as UKZN language policy has made isiZulu to be. It is important to note that decolonization cannot achieve a return to pre-colonial Africa because acculturation is also a fact of history not particular to Africa (Mudimbe, 1988). Decolonization always entails the replacing of certain type of people by another type of people, if decolonization is about replacing whites by people of colour, then decolonization cannot be successful (Fanon, 2001). Therefore, decolonization cannot be about incorporating African languages in the curriculum to replace those that are regarded as European languages such as English. Therefore, I

argue that forcing non-isiZulu speakers to learn isiZulu is not fixing the hypothesized problem, of African (isiZulu) students who struggle with the dominant use of English. According to UKZN (2014), the compulsory isiZulu course is meant to equip non-isiZulu speakers with basic Zulu skills for social purposes since the UKZN student population consists predominantly of isiZulu speakers. However, I submit that the sole purpose of an academic institution is to give its students the skills needed to perform certain jobs and thus improve their employability (Brew and Lucas, 2009).

Compellingly, an additive use of isiZulu for social purpose at UKZN is prejudicial to those who have no desire to do so. To be sure, decolonizing the academic institutions has little to do with forcing people to speak learn and speak African languages. According to Fanon (2008), a radical change in the education system is not a matter of skin colour of the educators, nor is it about a shift from Eurocentrism to any other race-related centrism. People of any racial background need to decolonize their minds (Fanon, 2008). It would be of enormous interest to learn the existence of correspondence between some black philosopher and Plato. Perhaps, what needs to change in the education system is the way we practice education. Isaac (1988) argues that:

The habits of mind created by this long history of mastery and subjection are part of the culture itself in all its many manifestations. Conscious and unremitting effort will be needed to free the culture of the many gross and subtle ways in which it has shaped whites and non-whites to these patterns. This effort begins in the political, legal, and economic systems, but then must move into society's educational systems and religious establishments, its great bodies of sacred and profane literature, folklores, and languages and vernaculars (Isaac 1988, 78).

This quote emphasizes the point that inclusion of an African language, as a medium of instruction will not improve the education system and those who belong to it unless their minds are changed. Currently, the UKZN language policy is treated with doubt because it is depicted as a direct attack to shift from Eurocentrism to Afrocentric. Transformation in South African HEIS should not be a mission of replacing world history and force a curriculum that focuses on Africa only. It should be

a mission of seeking the incorporation of Africa's knowledge and theories to the curriculum not of replacing an entire curriculum with an Afrocentric one (Fanon, 2008). Certainly, it matters to students if they see a curriculum that reflects their own experiences and when teachers that look like them teach that curriculum (Fanon, 2008). Nevertheless, as this study argues, the focus of a curriculum should not be only on a history of one kind of people. Nonetheless, it should be about the world history and the interrelatedness of different people's histories.

Therefore, it can be argued that African languages should not be replacing the European languages as a mission of decolonizing the higher education system. Eurocentrism should not be replaced by Afrocentrism should be integrated so that the education system is not racialized. The implementation of the UKZN language policy should not be a mission of redressing colonialism and apartheid in South Africa, but be a policy that seeks to address a currently existing problem.

4.6 Towards an African Linguistic Renaissance

Kamwendo, Mkhize, and Hlongwa (2014) assert that UKZN cannot be a top instance of African scholarship without bringing African languages on board. However, it's miles essential to observe that this African scholarship that seeks to address issues from African views, have to take due focus of more than a few issues such as the position of African tradition and fee structures in training (Makgoba, Shope & Malawi, 1999). One of the additives of African scholarship has to do with the medium via which the enterprise of the academic coaching, research, and network engagement is carried out. Being the self-professed premier university of African scholarship, UKZN draws inspiration from its proclaimed African identity and takes seriously its responsibilities towards the development of the African continent (Makgoba, et al. 1999). UKZN is regarded as an institution that is in the process of African linguistic renaissance as its bilingual language policy is seen as giving the African black people an opportunity to rediscover themselves in the education sphere where they can express themselves in their languages (Makgoba, et al. 1999). Makgoba, et al. (1999) posit that black people cannot attain their renaissance using foreign languages. In agreement with Makgoba, et al., Khoza (2005) contends that the true meaning of African renaissance cannot be attained without elevating the status of African languages. The idea of an African renaissance is about Africans reinventing themselves by discovering their dignity and their mission.

It must be borne in mind that there is a need for Africans to use their languages to express their experiences and shape their future. However, it is equally important that universities are mindful of the need for public accountability in whatever decisions and transformation agenda they aspire to implement. For, no government taking seriously its responsibilities for developing its human and material resources can ignore the development of higher education (Yesufu, 1973). Higher education is an expensive facility in which government invests a good proportion of the national income in it and have certain expectations of their investment. In my argument, African linguistic renaissance is not an end in itself. Without doubt, it should show definite learning advantages over mechanical memorization of foreign subject matter. As a corollary, African linguistic renaissance should not reject all foreign languages in the process of its linguistic rebirth.

The principle of UKZN being the premier university of African scholarship opens an opportunity for its scholars to express themselves using their culture and languages in line with the view by Wa Thiong'o (1987) that education is a means of gaining knowledge of oneself and once that knowledge is gained, it radiates outwardly. Considering Wa Thiong'o's explanation of the notion of Africanizing higher education, the UKZN's stance is, therefore, the central essence of Africanizing the university. This is because the principle of centralizing African languages is the very principle that is the ideological foundation of Africanization as well as in the UKZN principle of projecting itself as the premier of African scholarship.

As the principle of centralizing African languages is the very principle located in the ideology of Africanization as well as in the principle of UKZN being the premier of African scholarship, one can conclude that the bilingual language policy is a concealed project of the university's Africanization agenda. Although certain ideologies of the West will be continually maintained, the mission is to centralize Africa in the academic landscape. Even though African ideologies are thought to be implemented to acquire and execute education, I contend that Africanization should not be a process of Africanising western²¹ narratives, as that does not make them African.

²¹ I define Western as a cultural tradition borne of Grecian and Roman empires with an emphasis on the political, social, and economic factors of society. Western cultural tradition is heavily influenced by a Judeo Christian religious historical background and is synonymous with the terms European and or Europe. It is for this reason that Western and European is used interchangeably in this research.

Indigenous knowledge systems (IKS) are useful resources to transform universities in Africa, as they are believed to be relevant to the people in Africa (Mkhize and Hlongwa, 2014). It is also believed that knowledge systems are deeply embedded in communities' values, ethics, philosophies and life in general (Dei, 2002; Gandolfo, 2009; Nabudere, 2011; Zeleza, 2002). For instance, the concept of Ubuntu²² can be used to understand various African phenomena such as ethics, medicine, ecology and governance (Ramose, 1999). According to Mkhize and Hlongwa (2014), the purpose of identifying IKS is in part a mission to ensure that by the time 'Africanizing the higher education' project is fully accomplished, systems that are in line with African philosophies would have been also developed. For it is disempowering to local communities in Africa especially, to have to learn about their knowledge systems from foreign scholars who use their languages, distorts the original idea and meaning of IKS (Mkhize and Hlongwa, 2014).

Although Africanization of universities appear to be a justifiable way in South Africa to bring the African personality within the instructional landscape, there appears to be no proactive willpower on the part of the general population (in marked comparison to Afrikaners) to bring about and preserve the important improvement and development of the indigenous languages, actually not for higher education functions. Nor has language ever been visible as a concern by using the present South African government (Foley, 2002). On this point, it is far well worth remembering how South Africa got here to have 11 professional languages (now 12 with the current addition of signal language). The motive behind this decision did no longer emanate from any big-scale language or cultural lobby for the promotion of the indigenous languages as there definitely changed into none. Instead, what transpired was that at the negotiations both for the intervening time Constitution in 1993 and for the final Constitution in 1996, an 11th-hour deadlock arose over the question of the continuing reliable repute of Afrikaans (see Hartshorne, 1995:314-316; Heugh, 2002:459-463): "The African National Council (ANC) coalition negotiators, on the one hand, had accepted prevalent English as the essential linking or not unusual language of the extension, of the country wide language" (Foley, 2004:59). The National Party (NP) negotiators, however, categorically rejected the idea of the decrease within the status of Afrikaans. As talks from both

²² Ubuntu is a philosophy originating from the Nguni people in Southern Africa; it is a term that means humanity towards others.

sides threatened to fall off civility, the desperate and only half-considered compromise was reached to recognize eleven languages as official (Foley, 2004:59). According to Foley (2004:62) “the idea of incorporating nine indigenous languages into fully functional languages of instruction in South African higher education is most unlikely to succeed”. This suggests that although compromise was reached to develop the nine African languages as a way consensus can be reached between NP and ANC regarding the diminishing of Afrikaans. There is, moreover, insufficient political will and capacity on the part of the government or the education authorities to bring this massive project to any successful completion (Cummins, 2000).

Although bodies inclusive of the Pan South African Language Board and the numerous residual language bodies hold to have as a part of their short the facilitation of a totally multilingual education device, they have proved themselves to be normally not able, in phrases of organisational capability or logistical information, of meeting this brief (Ministry of education, 2002). In 2012, a South African National Language Act changed into installed which provided a law and the tracking use of South African official languages (Republic of South Africa, 1996). However, whilst these can be reputedly promising initiatives to promote the indigenous languages, they nonetheless fall a protracted manner brief of the Ministry of Education's purpose of growing these languages as fully practical media of guidance in higher education.

4.6.1 Setting The Stage For IsiZulu Supremacy

Although the university has received appraisals about its bilingual language policy,²³ it has received criticisms as well. Many see the language policy as preserving the apartheid system where universities prefer one culture to the other. IsiZulu is a language closely associated with the Zulu culture/heritage, and is therefore regarded as an ethnic language, belonging to the Zulu ethnic group (Campbell, 1995). Ethnicity is a socially defined category of people who identify with each other based on ancestral, social, cultural and national experience (Marks and Trapido, 2014). Therefore, once people of a specific nation and ethnic group only speak a language it becomes

²³ Though many African countries are aware of the relationship between power and language, and have formulated excellent language policy documents, Batibo (2014:2) contends that “little regard has been paid to maximal participation of the people, linguistic rights and true democracy, where all people would participate in their national affairs and gain access to vital national information”. UKZN in this regard has paid attention to the need to include indigenous languages so that education can be accessible and affords cultural inclusivity.

limited to that group and they are referred to as an ethnic language (Marks and Trapido, 2014). IsiZulu is tightly linked to the Zulu people, therefore, the adoption of isiZulu in the language policy is seen as a way in which the university is favouring the culture and heritage of the Zulu people over other ethnic groups.

Scholars such as Mutasa (2002) argue that, IsiZulu is unlike the Swahili language, which is a transnational lingua franca in an estimated twelve countries namely: Kenya, Tanzania, Zanzibar, Uganda, Democratic Republic of Congo, Zambia, Mozambique, Malawi, Rwanda and Burundi, Somalia and the Comoro islands. As shown in Map 1 by the yellow color, in some of these countries, namely Malawi, Mozambique, and Zambia, Swahili is used in very small regions. Swahili speakers vary from 50 million to over 100 million; Swahili plays a pivotal role in the African continent as it is one of the working languages of the African Union (AU) and is the only African language in the African Union (Kharusi, 2012). Recently in 2016, Swahili was made a compulsory subject in all Kenyan schools, which has fostered the promotion and importance of the language in Kenya (Wanambisi, 2016). When looking at isiZulu in South Africa, it is estimated to be spoken by 10 million people and is currently not adopted as a lingua franca in other countries. IsiZulu is closely related to the Ndebele language, which is spoken in Zimbabwe but is not the most spoken language because Shona is the most spoken in Zimbabwe by 76 % of the population.

This perhaps explains the reason why many perceive Swahili as a predominantly East African language. Swahili is referred to as a transnational language, as it is not a language confined to a certain ethnic group of people living in a certain country like isiZulu (Mutasa, 2000). Swahili caters for more people in Africa than isiZulu; therefore, Swahili would be a language that could easily be justified as being the legitimate language to unify the African continent as it is widely spoken (Woodward, 1997). IsiZulu is easily dismissed as a language used to put the Zulu people in a supreme position over and above other ethnic nationalities (Woodward, 1997). Therefore, the UKZN language policy is seen as perhaps, a political agenda of racializing UKZN, which is not a democratic practice that South Africa enforces.

Map 1: Countries that speak Swahili language



Source: Google maps

IsiZulu is a language that caters mostly for the local speakers in South Africa; the language is relevant in building social cohesion in the KZN region of South Africa. Therefore, isiZulu should not be considered a language, which thoroughly represents Africans in the continent because to many Africans, the language is foreign to them as most western languages are (Williams, 2014). Based on this reality, I contend that if there is need to ‘Africanize’, then it is important to use an African language that already binds a number of countries together and have it spread across the African continent so that Africans can possibly speak the same language to a large extent. For example, Swahili can be taught for communicative competences of all students of all races at all higher education institutions across Africa, not just South Africa, with the express intention of ‘Africanizing’.

Conversely, a localized language such as isiZulu can be retained as a medium of instruction for students who want to express themselves better in their own mother tongue. Such a policy approach should not be implemented by only one university in South Africa, but by all universities across Africa. This can bring about the desired African Renaissance allowing a new generation of scholars and leaders to emerge with a better agenda for African unity driven by a common language (Chabata, 2013). Such a scenario would appease critics of the continued use of European languages as well as those advocating for the continued use of their mother tongue, as a win-win compromise would have been reached. This will be unlike the current scenario whereby different universities across the African continent are promoting not only European languages such as English, French,

Portuguese, German and Italian but also Asian languages, such as Mandarin (Lusekelo, 2010). For the African Renaissance project to gain traction, it is my submission that it is best to Africanize by adopting a language policy that balances the use of the mother tongue with the language used as the medium of instruction as well as promote a common African language such as Swahili. However, such an approach requires buy-in from all higher education stakeholders from students, academic staff, and parents through to the university administrator's right up to the higher education ministry, government, society. The entire African continent needs to be involved to be able to implement political, economic, and social and language policies that produce graduates able to function both locally and internationally in this 'global village'.

4.7 Conclusion

This chapter has discussed the political implications of the UKZN language policy. It is discovered that South African higher education institutions face pressures emerging from global trends, which makes it difficult to foster language policy initiatives that prioritise indigenous, local languages. The current South African government has a duty to pursue a transformation agenda concerning language policy, which must deal with building capacity and dealing with challenges of restructuring the old education system. Implementing an inclusive language policy that allows all official languages of South Africa to be fully utilised in the academic landscape is still beset with challenges. South African higher education emerges from a history where African languages were not prioritised as medium of teaching and learning. Currently the mission of including them as languages of teaching in the higher education institutions is not fully supported, due to the mixed reactions about the effectiveness of teaching in African languages at tertiary level. Since the UKZN language policy prioritises the use of isiZulu alongside English, it is viewed as an initiative of reverting to the apartheid policies of creating ethnic universities. In discussing the politics of dominance in and through language where isiZulu is regarded as a subtle weapon used to dominate other races, it was discovered that there is the possibility of the UKZN language policy being conceived as a tool for Africanization and decolonization. Discussions that emerge in this chapter reveal that the promotion of isiZulu is strategically a means of destroying western knowledge systems. The central arguments made in this chapter is that isiZulu is not the relevant language used to unite the African community, as it is not a transnational language. In essence, isiZulu cannot be used to Africanise as it is not a popular language in the African continent. To this end,

the UKZN language policy may not be the instrument that could bring African personality in the academic landscape especially if it is the only institution seeking to promote African languages.

The adoption of isiZulu as a medium of instruction remains rather idealistic considering the present and prevailing circumstances. Clearly, as a language, IsiZulu is not as well developed as English, which makes it difficult to capture some of its concepts and terms. It is not very clear what causal weight to attribute to language difficulties on the low motivation and pass rates. A major part of the problem may be the students' attitude towards learning or other systemic factors like the class environment or lack of proper funding. There is a fair chance isiZulu will not be the magic solution to the low pass rate. The move towards using local languages also seem as if the varsity is swimming against the tide of globalisation and inclusiveness. Universities thrive on cosmopolitanism, which can only be assured with a cosmopolitan language English. There are some of the cautions to be taken note of. Otherwise, the adoption of isiZulu is a noble initiative and a first step on the long road to the development and emancipation of African languages.

CHAPTER FIVE

SOCIO-ECONOMIC ANALYSIS OF THE UKZN LANGUAGE POLICY

5.1 Introduction

In chapter four, the discussion on the political undercurrent of the UKZN language policy unpacked the controversy surrounding the adoption of isiZulu within the higher education landscape.. The implementation of the bilingual language policy at UKZN is received as a democratic responsibility of the post-apartheid university while on the other hand some view the language policy as a direct resemblance of the apartheid Bantu education. As discussed in chapter one, issues pertaining to language are political, as they are social, economic and historic in nature. Therefore, an analysis on the social and economic dimension of the UKZN language policy is important.

The implemented UKZN language policy incorporates isiZulu as a medium of communication for both academic and social purposes. As the UKZN Language policy states, “The policy for the University makes clear the need to achieve for isiZulu the institutional and academic status of English” (UKZN, 2014:1). In other words, IsiZulu is believed to be a language that could successfully be used for social purposes, as it is the language of the majority of UKZN students. One can say the purpose of the academic institutions is to establish educational objectives that will ensure that its students achieve their academic degrees. The primary focus of the UKZN language policy is to make provision for a language that will ensure that its students achieve their academic degrees and employability in the job market. When viewed critically, it seems rather prejudicial for UKZN to provide a compulsory isiZulu module for social reasons upon the non-isiZulu speakers. This chapter, therefore, looks at the social impact and economic implications of the bilingual language policy on the UKZN community. The social dimension of the language policy will be looked at to discuss the general lack of interest that exists regarding the promotion of African languages. The home language, or mother tongue, which is usually utilized for the purposes of creating and expressing a sense of identity and cultural orientation, will also be examined from a social perspective (Foley, 2004). It will further discuss the little need that most home language users have in regards to broadening the scope of the home language beyond the primary social functions.

According to Wright (2016), it is possible to infer that no issue is solely linguistic, political, economic or even historical as almost every issue present complexities of linguistics, political, economic and even historical dimensions. Wright correctly affirms that the idea of an economic perspective on language raises many questions regarding the restrictions of academic disciplines about their application to language issues. These multiple contexts can offer complementary angles from which an issue can be appraised and depending on the issue at hand, the contribution of these variables can be major or minor (McCloskey, 1990). Therefore, the purpose of considering the economic perspective pertaining language is to achieve a holistic analysis of the language policy.

5.2 Social Construction In Language Policies

Language has been diagnosed as a tool used especially for verbal exchange, but it is also referred to for exceptional functions. One of these exceptional functions is to communicate for social purposes. This approach to language is not simply an understanding of guidelines and principles or only a manner of announcing matters; the manner language is based defines the way in which audio system of that language can also view the arena (Wardhaugh, 2002). According to Teeger (2015), language that is used for social functions often permits the person to access a specific group of people. From time to time, language used for social functions differs depending on the social putting. For example, to get right of entry to and speak to individuals who are Xhosa, the setting then dictates that the language to be used is Xhosa. UKZN has indicated that isiZulu was incorporated in the language policy to help the isiZulu speakers who struggle with English. As the language policy states,

At our University, students whose home language is isiZulu form an important and growing language group, reflecting the fact that isiZulu speakers are by far the largest single language group in KwaZulu-Natal. The University therefore has a duty to provide a linguistic and cultural ethos favourable to all students (UKZN, 2014:2).

The purpose of the language policy is to ensure that those students whom isiZulu is their home language get an opportunity to achieve academic training in their native tongue. The objective of

the UKZN language policy is to bring linguistic harmony as well as cultural harmony in an institution with cultural variety (UKZN, 2014).

There is a sociological belief, which contends that the social construction of target population has a powerful influence on public officials and shapes the policy agenda and the design of the policy (Angeby, 2007). This is a relevant argument since the social construction of the UKZN student population, was one of the driving factors that influenced its senate to endorse the bilingual policy (UKZN, 2014). The policy sets forth problems to be solved or outlines goals to be achieved while identifying the people whose behaviour is linked to the achievement of desired ends (Ingram and Schneider, 1991). In the light of UKZN language policy, the ‘social problem’ to be solved was to develop isiZulu proficiency amongst non-isiZulu speakers to achieve social cohesion as that is the desired social end of the policy. According to Du Toit (2004), there are pressures facing institutions and policymakers to devise beneficial policies to positively constructed groups and to devise penal, punishment-oriented policy for negatively constructed groups. Although the purpose of policies especially in democratic countries is not intended to punish those whom the policy does not refer to, but to create a very inclusive policy.

Regrettably, social constructions become embedded in policy as messages that are absorbed by citizens and affect their orientations and participation patterns (Du Toit, 2004). During the apartheid era, proficiency in English, along with Afrikaans, was an emblem of educational and social status. It socially and economically positioned those with English proficiency on the far better level than those with limited and no proficiency at all (Cele, 2001:182). This situation continues to exist among South African communities even though African languages have now achieved official status in South Africa. It is this social construction of English hegemony in the marketplace that has called UKZN to revise its language policy. In this instance, the UKZN bilingual policy is beneficial to the isiZulu speakers as they are the positively constructed group who benefit from the policy. Regrettably, such a policy can portray exclusivism to those who are not isiZulu speakers, even though the intentions of the policy are not to promote exclusivism.

The social construction of the target population is an important factor, which is commonly overlooked when dealing with policy. According to Schneider and Ingram (1990), the social

construction of target populations refers to the cultural characterization of persons whose well-being are affected by policy decision. However, African language speaking students at tertiary level are divided into those who attended multiracial schools and those who attended government schools. Those who attended the multiracial schools prefer using English at the expense of their home language(s). Although Ramsay-Brijball (1999:170) states that,

The past and present economic and political climate of the country has caused Zulu speakers [as well as other African language speakers] to embrace English substantially. For many of these speakers English remains the language of power and the medium through which they hope to achieve upward social mobility.

However, presently, one can say that the insistence on English proficiency being the major requirement to access certain jobs in the market has also created the urgency to develop and maintain English. If African languages were historically and currently a major requirement to access jobs in the market, they would be viewed differently to how they are now. It is for this reason that policies that are associated with promoting African languages are mostly treated with passivity and withdrawal. According to Du Toit (2004), policies that guarantees desirable benefits are mostly treated with impassiveness. One of the unavoidable facts regarding the use of language is the issue of status and stigma (Du Toit, 2004). There is a common assumption indicated by Crystal (2003) that there are certain languages that are considered more important than others because of the critical role they play in that country and globally (Swaffer, 2014). Due to the role that languages play, there are certain stigmas associated with specific language and its users. For instance, there are social categories in South Africa which hold negative attitudes, stereotypes, and beliefs to groups that receive unequal interpersonal or economic outcomes relative to members of the social category (Swaffer, 2014).

Language is interwoven with culture and sociality; the use of any language determines which social group the speaker belongs to. Social identity is the conceptions people create based on their group membership and qualities that differentiate social groups such as language, race, and class (McNamara, 1997). Language can create possible forms of social organization and their likely

socio-political consequences are defined and contested (Weedon 1987). It also serves as a location where our sense of identity and subjectivity is constricted.

Although the use of language confines us to certain social identities and groups, people tend to resist the subjected position they are given by language (Tajfel, 1981). They opt to occupy a language that gives them or puts them in a powerful position. The value of the language usually determines the value of the social group that the language speakers belong to. Teeger (2015), who believes that the education system in South Africa is in an evolving process of transforming its policies to ensure that it encourages learners to become intercultural competent further highlights this argument. In his/her view, to speak a language that is outside your culture should be done voluntarily and not forcefully (2015). This process of becoming intercultural is, however, a personal transformation from cultural to intercultural growth; beyond ones' original cultural conditioning (Lindsay and Dempsey, 1983:267). Since language policies are socially constructed when they are formulated, they can include certain target populations and exclude others. For instance, the UKZN language policy is beneficial to the isiZulu speakers who are the majority population within UKZN, and as such, is believed to have the power to bring social cohesion.

5.3 Language Diversity and Social Cohesion

Social cohesion is a call that emerges from the South African government; the plea typically gained urgency when issues of racism and xenophobia resurfaced in South Africa. The UKZN language policy as mentioned in chapter one is a response to the South African constitution's plea to create a multilingual education system (UKZN, 2014). The principle of social cohesion in South Africa is an important humanist mission intended to counter the apartheid belief system, which was based on racism, exclusion, partition and gross human abuse (Teeger, 2015). The UKZN language policy is justified as a tool vital to be used as a ploy to foster social cohesion at the university by promoting African languages that were previously ignored and not utilised in the education system (UKZN, 2014). The purpose of the language policy at UKZN is to create a society of students and staff that are no longer living under the conditions of inequalities, exclusions and disparities based on the ethnicity, gender, class, nationality (UKZN, 2014).

The UKZN language policy anticipates that isiZulu will help bring social cohesion amongst the students and university constituents. Believably, isiZulu cannot be used to bring social cohesion unless the isiZulu speaking students find interest in their own language. It is perhaps irrational to expect non-isiZulu speakers to be interested in isiZulu when the native speakers are not. Kamwangamalu (1997a) who argues that it is important that isiZulu speakers themselves adopt a more positive attitude towards the language further affirmed this. Furthermore, isiZulu must enjoy the same advantages that are currently associated with English and possibly Afrikaans. Additionally, Subtirelu (2013) suggests that languages do not hold the same privileges; subsequently, this dictates to people to associate themselves with the most privileged language. This study contends that languages that people use to socialize have very little to do with their race and nativity. It is more about their comfortability in the given situation to use that language of choice. So, if a person is Zulu ethnically, that does not automatically mean isiZulu would be the person's main language of communication for social purposes. For UKZN to suggest that isiZulu is an eligible language for social cohesion by the virtue of it being the most spoken in the KwaZulu-Natal province is debatable and controversial.

In chapter three, I have presented the data collected from interviews, which indicated that both UKZN students and staff preferred to use English and isiZulu for different activities. For many of the students, isiZulu is reserved for communication at homes, English for academic purposes and a mixture of isiZulu and English for social purposes. This suggests that the language policy cannot force students and staff to use isiZulu for social purposes and that is entirely the decision of students and staffs. Languages are associated with social stigma, and as discussed above, African languages are negatively stigmatized compared to other languages (Busatto, 2007). Therefore, language users usually use a preferred language, which they believe, carries a positive stigma in the given society they are in. People do not need to be convinced about the benefits associated with the English language. On the contrary, isiZulu would need to be associated with the same benefits before it could be esteemed to the level, which English is. The stigma that is usually attached to a language is created by the given societies' view and experience with that language.

5.4 Language and Stigmatisation

Language users are usually stigmatized due to the language users' perception of that language and due to its position when it is compared to other languages within the country (Murray, 2002). Additionally, the language user considers the group in which the stigmatized language belongs to. The stigmatized group is an out-group in relation to the dominant group in a society. An outgroup is defined by reference to any particular in-group, which holds the dominant position in the social hierarchy (Swaffer, 2014). According to Swaffer (2014), social groups, which are usually stigmatized in South Africa, are those that have been historically treated inhumanly, in particular, the African people. These groups usually are not associated as the in-group or the dominant group in society although statistically, they are the most in the country; however, what makes a social group to be dominant is its economic influence (Swaffer, 2014). It is due to this view that the nine South African languages are stigmatized when compared to English and Afrikaans. Currently, African languages are placed in a lower position than European languages. Mostly, the speakers use African languages for social purposes usually at home. According to Tajfel (1981), a given social context involving relations between salient social groups provides categories through which individuals by learning to recognize linguistic or other behavioural cues, allocate others and themselves to category membership and learn the valuation applied by the in-group and salient out-group to this membership. One of the most compelling explanations may also possibly be discovered inside the richly amorphous nature of the term, 'home language'. In the South African context, it can be that everyday humans conceive in their domestic languages as just that: the language of the house (Rudwick and Parmegiani, 2013).

As Murray (2002:438) points out, "Parents trust that the home language is discovered quite accurately at a domestic level; it is far the task of the school to teach the language of wider verbal exchange". From this attitude, the home language, or mother tongue, is utilized to create and explicit a feel of self-identity, of communal belonging and of cultural orientation. It is used for private communication, for colloquial discourse, for localized everyday exchanges and it is able to properly be the language of preliminary instruction in faculty. There seems, however, to be little feel of the want to expand the scope of the home language past those number one social capabilities. Instead, for communicate that is greater standard, advanced learning and training, formal monetary involvement, and so forth, the purchase of English is regarded as a natural

necessity. Nor does there seem like any perceived threat of English acculturation as a result; the language is appropriated for instrumental use with minimum socio-cultural vitiation. Moreover, this shape of stratified diglossia²⁴ is never uncommon. In reality, it can properly be the everyday orientation of bilinguals in maximum elements of the sector. As Grosjean (1982:34-35) has perceptively mentioned, “in many nations, to be knowledgeable way to be bilingual”.

This would also help African language speakers to see their languages as more resourceful and not only the ‘language of the home’. Ramsay-Brijball’s (2003) study indicates that isiZulu students at the UKZN (Westville campus) refused to speak isiZulu to escape the stigma of being considered ‘old fashioned’. Given that the use of language is to be seen as an “identity adjustment made to increase group status and favourability” (Edwards: 1985:152). Arguing that speakers want to express a mixed identity and therefore choose to use two or more languages concurrently, Zungu (1998) believes that isiZulu is often regarded as a marker of ethnicity when the speaker is interacting with other ethnic groups in the Southern African context. Zulu and English are languages that carry varying degrees of social constructions amongst the UKZN students. The isiZulu-speaking students use these languages for different purposes. While English remains a language of social prestige and modernity, isiZulu is perceived as a language that is used to prove and own ones ethnicity. Rudwick and Parmegiani’s (2013) conducted a study that looked the attitudes of first-year UKZN students towards English and isiZulu. Their study suggests that the scholars’ factors, albeit multifaceted and numerous, made one issue clean: While someone did now not should show excellent studying or writing skills in Zulu so as to display or perform his/her Zulu ethnicity, having bad Zulu oral competencies should seriously jeopardize his/her perceived Zulu ethnicity. With regard to the state of affairs at UKZN, the responses were no longer especially surprising considering that all students emerged from an English-medium secondary college machine (Rudwick and Parmegiani, 2013).

Rudwick and Parmegiani (2013) indicate that UKZN students saw the policy as good for social engagement. Students were happy about the possible elevation of isiZulu language and people that the language policy could bring. Besides, the univocal endorsement of the UKZN language policy does not necessarily extend to an active support of bilingualisation process (Rudwick and

²⁴ In linguistics, *diglossia* is a situation in which two distinct languages are spoken within the same speech community.

Parmegiani, 2013). According to the authors, students do advocate the benefits and advantages associated with the policy. Nonetheless, many still choose *not* to study in isiZulu because they still consider it more advantageous to study in English (Rudwick and Parmegiani, 2013). The most cited reason for this is that English promises a future for their professional careers: isiZulu seems to be accepted and useful only as a language for social purpose. This confirms Rudwick and Parmegiani (2013) indication that there is skepticism in its promotion for studying purposes. This simply indicates that many may still see isiZulu as a ‘home language’ and should stay there.

5.5 Social Impact of The UKZN Bilingual Policy

The social purpose of the policy is geared toward ensuring that the English language does not constitute a barrier to success in higher training with the aid of giving isiZulu-speakers college students the opportunity of an opportunity medium of studying. According to the territorial version of language rights, people are anticipated to get hold of public services (and higher schooling is certainly one of such public services) thru a predominantly spoken/used language (Kymlicka and Patten, 2003). As isiZulu speakers are in the majority in the KZN province, isiZulu becomes the main language that has potential to bring social cohesion amongst the students and staff members in UKZN (UKZN, 2012). According to Makoe and McKinney (2014), an institution that has a mixture of international and local student demographics can encounter challenges in trying to assign a language belonging to a certain ethnic group to bring cohesion on campus. An academic space is stigmatized as a place to show off academic fluency even during social interactions. The UKZN language policy seeks to enhance social cohesion amongst the students belonging to diverse racial groups within its campuses. Since the language policy is primarily aimed at promoting isiZulu language and culture, it implies that the non-isiZulu speakers are expected to be in social interaction with the isiZulu speakers within the university (UKZN, 2006). For, it is a proven fact that language is properly learned when it is used in both social and academic contexts.

5.5.1 Positive Impacts

The bilingual language policy has been spoken of as bringing tension because isiZulu has been spoken of as a language not preferred to be used for academic purposes, but it has been recorded that medical students benefit significantly in their profession by being competent in isiZulu.

Language barriers present a major challenge in delivering effective healthcare (Matthews, 2013). In South Africa and regionally in KZN, the ability to communicate effectively with patients in the mother tongue is vital from both the individual and the public health levels (Matthews, 2013). UKZN made an initiative to include isiZulu as a course required to be undertaken by the medical students. This approach is intended to further contribute a holistic approach to patient care in which emphasis is placed on the patient's perspective, including respect for the patient's language and culture (Matthews, 2013). In most instances, medical students are placed in hospitals, which are located in the rural areas where they are expected to have a basic ability to communicate in isiZulu. Therefore, Matthews believes that the UKZN language policy has a positive social impact especially for those medical doctors who require competency in isiZulu (Matthews, 2012).

UKZN receives a growing number of international students as mentioned in chapter 4, which are mostly from the neighbouring African countries. Therefore, if any of these international students were to consider working and living in South Africa; it would be advantageous for them to know isiZulu so that they could also participate in social life in isiZulu, especially if they will be based in KZN. This does not dispute the viewpoint that for social interaction to emerge in a particular language context, the attitude towards the language is important. This is true because socialization is supposed to be spontaneous, interesting and enjoyable (Turner, 2012).

5.5.2 Negative Impacts

South Africa has a long history where internal structures and systems emphasize the dominant presence of English and its culture, though isiZulu and other African languages are slowly progressing in the systems. Socialization occurs primarily in the home. Secondary socialization occurs in the public spheres; in institutions such as schooling, religious groupings, businesses, community or political organizations (Tate, 1997). Critically and as already noted, some institutions in which socialization occurs are more prestigious, and therefore more powerful than some others. Therefore, some institutions are bound to successfully promote their own cultures and beliefs more than others do. Socialization is a means where we learn the norms and beliefs of the society we belong to, the academic institutions have their own cultures and norm because they consist of members of society within their institutions (Alexander, 2102). All these students within institutions come with diverse languages, culture, beliefs and ideologies, which confine them. It

has been proven that the construction of the social interactions is highly influenced by external factors such as social setting (school, workplace or family). This means that people socialize differently in all these mentioned social settings.

According to Dolby (2001) socialization in the higher education, points back to the issue of race and identity, where race and identity were used historically as determinants, which structure the world, including the university. Although, currently, race and identity are factors that are being used to create an inclusive social environment in the South African HEIs, Asmal and James (2003) posit that there is still a wide gap between policy mandate and social reality. As Pillay and Ke Yu (2015) point out, the UKZN language policy only binds the students to take the course; but it does not mean that students are forced to speak isiZulu during their social interactions. Clearly, only their interest in the language will drive them to use the language. This view supports Swaffer's (2014) argument that a language that has its presence felt and seen everywhere usually succeeds to be dominating. Therefore, the challenge with isiZulu is that, currently, the language is not as visible as it is still struggling with the dominance of English. The major problem with isiZulu in the social context is that the language is not preferred as English is.

Turner (2012) discovered that the isiZulu speakers tend to use English, although the reason for this tendency was not revealed in her/his findings. However, Makoe and McKinney (2014) concede that a language that is not yet given full academic status may be less preferred in the academic institutions. Therefore, this explains the reason why many students predominantly use English than isiZulu, as they may feel it is an appropriate language academically and socially (Makoe and McKinney, 2014). Turner (2012) posits that students still have an inferior view of the use of isiZulu in the academic parameters even if it is for social purposes because they view the university as a place of proving their intellectual capability and the best way to do so is with European languages (Turner, 2012). Language policy legitimizes that social exclusion or discrimination when it accepted a policy that implicitly states that to actively participate in an isiZulu community, one must communicate in isiZulu.

5.6 Power and Language Norms of Education

The great influence of language use in the education institutions besides capitalizing on the central role of languages in learning is understanding and knowing that language has the power to promote and disseminate certain ideas about its appropriateness (Corson, 1993). This pervasive influence is institutionalized in education; it comes from the power that social institutions like education have to do things, which individual human beings could never do. For instance, education has the power to enforce its linguistic demands by excluding dissenters through rewarding conformity by pillorying deviation and sanctioning the legitimate. These sanctions go far beyond the kind and deliberate influences that education properly exercises in the course of providing an education (Corson, 1993). Therefore, academic institutions can routinely repress, dominate and disempower language users whose practices differ from the norms that it establishes. It can do this while conceding the relations that underlie its power and while conveying a reality that can be highly partisan.

Historically South Africa's HEIs ensured that generations of black people were denied elementary education, for instance, Prime Minister Hendrik Verwoerd once communicated that:

There is no place for Bantu in the European community above the level of certain forms of labour. What is the use of teaching the Bantu child mathematics if they cannot use it in practise? That is quite absurd. Education must train people in accordance with their opportunities in life, according to the sphere in which they live in (Clark and Worger, 2004:48).

Although South Africa is twenty-three years into democracy since the end of the apartheid system, the stigma of black social groups being inferior when compared to other races persists. The quote by Verwoerd suggests that there are persisting language norms that persistently force the Bantu students to disregard their languages even for social purposes but subscribe to the practices of the European community. According to Sukuamane (2000), the modernization theory recognizes the want for Africans to be able in European languages for them to prosper in a present day and developed society; with a present day and developed society probably being European. The modernization concept rests on the claim that western societies offer the most effective model for underdeveloped societies attempting to reproduce the achievements of industrialization. Secondly,

multilingualism preferably in English is a sensible benefit for the present day social organization. Therefore, this theory helps explain the stigma attached by isiZulu speakers in South Africa to their own language.

An individual's language code and styles of usage are very personal possessions; there are obvious usage similarities between people based on the language they communicate in. These commonalities in language orientation make communication possible. The degree of commonality is roughly in inverse proportion to the social distance between people (Melitz, 2000). Aspects of social structure maintain social distance or closeness between individuals by the possibilities for interaction by constraints on social behaviours and by a myriad of other socio-cultural processes and norms (Batibo, 2010). This means that in any context, the prevailing constraints of social structure interact with the social behaviour and social location of the individuals in such a way as to add or subtract shades of meaning. Therefore, what is said and the way in which it is said is heavily influenced by factors external to the individual (Melitz, 2000). The UKZN language policy purpose is to legitimize the inclusion of the socio-cultural processes of the isiZulu students and staff by ensuring that they do not alienate from their social behaviours when they are on campus. However, the discussion on power and language norms within the academic institutions suggests that the dominant language used as the language of learning (LoL), mostly shapes the social interactions.

The use of language policies in higher education suggests that it legitimizes the inclusion and exclusion of different languages in the social behaviours of people within the academic institutions. Due to the belief that policies are constructed in a manner that certain social groups are prioritized over others, the UKZN language policy is understood as trying to replace the English speakers with the isiZulu speakers. Since learning isiZulu is compulsory at UKZN, the policy is negatively associated with the belief that the Zulu culture and language are forced on the non-isiZulu speaking students. Therefore, it becomes difficult to bring social cohesion using a language that is viewed negatively by its users because they become the primary people who could pioneer the promotion of isiZulu in the social context of the higher education institutions. Nevertheless, the UKZN language policy is viewed as positively assisting professions like those of medical doctors since at times their profession requires them to be able to communicate with

patients even in rural places and isiZulu becomes helpful in that manner. The UKZN language policy is not entirely impacting the social dimension only; it also has an economic impact on issues about shift in language use and the impact this shift has on the economy. The economics of language therefore lies at the core of what it takes a language to be recognized as a social phenomenon (Grin, 1996).

5.7 Economic Value of Language(s)

According to Gilbert and Terrell's (2002), economic consideration of the policy analysis theoretical framework suggests that the functioning of any policy implemented has potential effects on individuals' behaviour and functioning in the economy. According to Grin (2006), policy discourses have tended to neglect economic consideration in language policy and firmly focused on three perspectives: legality, culturalism and educational. Firstly, the legal context of language policy often takes the form of the expression of language rights in given contexts (Grin, 2006). Secondly, the culturalism in languages is mostly observed as appearances of culture, which is seen to limit policy to set of measures affecting support for literacy creation and publication (Grin, 2006). Lastly, educational consideration focuses on the language of instruction. Grin (1996) adds that language economics is "well equipped to shed light on some causal links between linguistic and economic variables and to select, design, implement and evaluate language policies" (Grin 1996:17).

Economics is not often cited as a relevant element in the matter of language policies (Grin, 2006). I believe that economics has been regarded as relevant to language policies since the interplay between economic and linguistic variables has not been considered relevant. However, recent developments noticed by specialists in language issues have discovered that the type of policies supported has economic implications (Wright, 2016). Wright correctly affirms that the idea of an economic perspective on language raises many interesting questions regarding the restrictions of academic disciplines about their application to language issues. One of these questions is why firms and institutions require foreign language skills in South Africa's formal labour market but virtually no comparable demand for African languages. Therefore, it is safe to infer that no issue is solely linguistic, political, economic or even historical as almost every issue present complexities of linguistics, political, economic and even historical dimensions (Wright, 2016).

These multiple contexts can offer complementary angles from which an issue can be appraised and depending on the issue at hand, the contribution of these variables can be major or minor (McCloskey, 1990).

This research seeks to analyze the role of language in economic activities like production, consumption, exchange; for instance, would people like goods to be presented to them in their own languages?²⁵ Is it a resource or barrier to have language diversity for communication purpose especially for job purposes? According to Sabourin (1985), there needs to be a match between the language profile of the job and that of a worker. Since many enter higher education with the hope to access the working world, the language of choice in the higher education determines their direction in the working world (Melitz, 2000). A lot of research has equally focused on the actor's interest in learning and not learning a language is based on the costs and benefits of this decision (Dalmazzone, 1999, Church and King 1993).²⁶ According to De Swaan (2001), languages usually become valuable based on the number of people using the language; if a language is famous, it is bound to have more economic value. The more universal a language becomes, the more valuable it is economically.

The term 'economics of language' has been acknowledged as an interdisciplinary subject for the past forty years (Grin, 2006). Here, language is depicted as having economic value and symbolic power (Grin, 2006). It is insinuated that all languages have economic value although some have more value than others do. Africa has a long history of violence, which was primarily motivated by linguistic differences and imperialism, where English and French languages were advanced under colonialism throughout the different regions of Africa (Wright, 2016). To date, these two colonial languages continue to be associated with prestige, economic progress, and modernity. Therefore, many argue that mother tongue can be a limitation to social interaction and in some

²⁵ Grin (2006) conducted a study, which looked at the economic perspective on language. The study focused on exploring on how language variables affect economic variables, for instance, do language skills affect/influence earnings? It further investigated how economic variables affect linguistic variables, for instance do the relative prices of certain goods affect patterns of language use? It lastly considered the possibility that economic processes (such as constrained utility maximization) affect language processes such as language dynamics.

²⁶ Dalmazzone (1999) focused on language education and socio-economic development, which looked at the impact language has on socio-economic development. Church and King (1993) looked at language, employment and income.

instances associated with backwardness, illiteracy, primordial cultures and ethno-traditionalism (Wright, 2016).

Language is referred to as a resource because it is bound up in human activity: “Resource is in nature an economic concept; in the core study of economics it looks at resource allocation” (Grin 1996:1). Consequently, language is an economic entity and an economic good as much as it is a political and social phenomenon (De Swaan, 2001). There are different means, which are employed to determine the value of a language. For instance, many economists argue that nothing has intrinsic value but such value is mostly relational because at times, it may be created in part due to scarcity. Therefore, language works in similar magnitude, if we could look at the use and value of home languages, those referred to as mother tongue, we would be able to appraise their economic value (Melitz, 2000). For mother tongues to be valued, it needs to be distinctively heightened and articulated from a vantage point on the margins of our linguistic community or when we voyage beyond that community (Melitz, 2000).

The UKZN language policy has economic implications, as its value is still not certain. However, it is still unclear what possible professional career can studying in isiZulu bring. As discussed in chapter 3, many of the UKZN students who appraised the initiative of the bilingual approach to learning as a good initiative to promoting African languages support the bilingual policy. However, the students still express their preference of using English for academic purposes because of the influence the language has on the economy. I believe that one of the ways in which isiZulu can be influential is if its influence in the economy is as that of the English language. There is a relationship between language and employment in that the language that helps people access the job market is most preferred. Bloom and Grenier (1996) further attest that language and employment have a relationship because different professions require certain language skills to access the job market. I posit that the economy, therefore, has the ability to determine the value of a language based on the economic transactions that language is involved in; many of the African languages in South Africa are not in demand in the firms and institutions.

5.8 Influence of Language on The Formal Economy

The informal economy according to Chen (2012) is the economic activities that happen outside the regulation and protection of the state. The idea of an informal economy refers to the steps taken by individuals as a means of self-employment, which usually takes place in small-unregistered enterprises (Chen, 2012). These enterprises remain untaxed, and their activities are excluded from the gross national product (GNP) and gross domestic product (GDP) of a country (Chen, 2012). Conversely, the formal economy are regulated economic activities and are protected by the state. The organizations that operate in the formal economy are registered, protected and taxed by the government. I find it important to clarify the difference between formal and informal economy as it allows for appreciating why language policies are usually influenced by the formal economy rather than the informal economy. When individuals with long-term career aspirations make linguistic choices, they choose the language, which in their assessment has greater influence in the formal economy. According to Chen (2012), since the informal economy is separate from the formal economy, policy regulations do not have much influence on the former's activities.²⁷ It is also in support of this view that Miller (1995) posits that individuals make linguistic choices that give them access to the formal economy.

According to Crystal (2003), a language achieves academic, social, political and economic status genuinely when it develops a special role that is recognized in every country. The notion of special role has many facets; such a role will be most evident in other countries where a large number of the people speak the language as a mother tongue. For instance, English is spoken in over seventy countries. However it is important to note mother-tongue use of language does not guarantee it being given academic status (Crystal, 2003). The number of people who also speak the language has little to do with its value and status; rather, it has more to do with who those speakers are. For instance, Latin became an international language throughout the Roman Empire, but this was not because the Romans were more than the people they subjugated; rather, they were simply more powerful (Crystal, 2003). Later, when Roman military power declined, Latin, remained for a

²⁷ The informal economy is characterized by the economic activities (jobs, enterprises and workers) that are not regulated by the state. The jobs that exist within the informal economy are not career motivated rather they are means that people use to ensure that their day to day living expenses are paid for. Therefore, the role of language used in the informal economy is not considered, because owners of the enterprises usually operate their business in their homes where people who speak their language (Chen, 2012) surround them.

millennium as the international language of education (Crystal, 2003). The same could be said with the use of the English language specifically in South Africa. The English language was declared as the sole and official language of the Cape colony in 1822 replacing Dutch, while African languages were accorded no official status (Gough, 1995). Although English is the least spoken language in South Africa compared to the African languages, it remains one of the influential languages because of the 'special role' assigned to as a functional lingua franca. It is a primary language of government, business, and commerce and also serves as a compulsory subject in all schools and is the preferred medium of education (Gough, 1995).

5.8.1 Language and Employment

The economic value of a language in this context refers to the extent to which the language makes it easier to get a job, and easier to participate in production in the labour market. The economic value of the language has an impact on human development and social transformation (Alexander, 2013). Given the historical development of African languages, especially for use in domains such as higher education, one needs to consider the extent to which these languages are judged desirable and valuable for the socio-cultural, cognitive and economic benefit, especially for the benefit of those who speak it as first languages. Concerning this, Alexander (2013:108) states that:

Unless African languages are given the market value, that is, unless their instrumentality for processes of production, exchange, and distribution is enhanced, no amount of policy change can guarantee their use in high functions and thus eventual escape from dominance and hegemony of English. The current language-medium practices cause cognitive impoverishment and consequently, necessitate investment in compensatory on-the-job training; this wastefulness would have been avoidable if there had been a national developmental plan in which reform of education and economic development planning were integrated.

Alexander (2013) reinforces the point made by Crystal (2003) that the value of a language depends on the role, which the language plays in the country and other countries. It is important to note that economic relations and concepts concerning language help to explain better challenges and

opportunities presented by African languages. According to Miller (1995), from the economic perception, it would not be considered delusion to posit that the value of specific languages locally and countrywide relates to their usefulness within the formal economy. A trend is observed that no matter how small the economy may be about the country's population, linguistic choices are made based on what their utility, in the end, will be like. In South Africa, most of the population outlook is restricted by way of a perception of modernity, that is exemplified with the aid of the country's important financial system and concretized by photos portrayed by the media (Miller, 1995:1). It is not always exaggerated to posit that nearby linguistic selections are primarily based and pondered on the individual's profession aspirations as well as greater instant issues like bilingualism inside the home language. In maximum cases in South Africa, the effect of modernity could be felt in at the least a modest attempt at educated bilingualism, where an African language or at times Afrikaans being chosen for social and cultural motives, while English is chosen to satisfy profession pursuits fueled through monetary aspiration (De Klerk and Bosch, 1993). Although coverage provisions concerning linguistic fairness and redress are made to be had, there may be nonetheless uncertainty approximately the destiny of other South African languages. Although African languages are currently mainstreamed into the academic discourse, they are nevertheless efficaciously excluded from the operational exercises of the valuable economy (Wright, 2002).

One can say the UKZN language policy currently concentrates on the need to achieve linguistic equality of African languages alongside English. It is not considering the characteristics of the African languages in the current workplaces and what the implications language has in the workplace. In the workplace, individuals have little power in determining the language of the workplace. Breton and Mieszkowski (1975) point to the language of the market or the language of external communication as the determinant of the language used for internal (work) communication. Although it is plausible, that UKZN language policy is responsive to the interest and commitment advanced by the people in South Africa in advancing their languages, I am of the view that students should be given English knowledge and skills. Good English language skills will benefit learners because it is the language that is currently used functionally in business, government, and education in South Africa. Language connects with economic power; it is important that the languages used to educate students in academic institutions match the required

language skills needed in the job market (Trudell, 2007). According to Vaillancourt (2002), the interaction between the entrepreneur's language preference and constraints such as employees' lack of proficiency in that language makes one language or a combination of languages the profit-maximizing solution for the firm.

5.9 Influence of Economic Factors on Language Choices

It states that the dominance of English in the economic system keeps to impose a top-down approach influence at the social motivation for informing the reputation of African languages in the college. The question stays unanswered that if African languages do now not attain the access into the height of the economic system, in which will the inducement be found to maintain with multilingualism in essential gaining knowledge of regions to the higher reaches of secondary education. (Lindsay and Dempsey, 1983). Also what monetary reward awaits the university graduate, the majority of whose gaining knowledge of has been achieved in African languages? It could lead inexperienced persons to marginalize their languages where they could perceive English to be of more fee than their mom tongue (Lindsay and Dempsey, 1983). Even while additive bilingualism is efficiently carried out in schools, wherein English and African languages exist as media of guidance and each experience identical rights, the equivalence of the 2 languages will be maintained briefly by using the integrity of every group (Santamaria, 2013). However, African languages may be sustained by using a reputation of broader cultural and ideological values than mere monetary achievement. Demand for English could be conditioned via reputation of its role as the language of access, by means of the glamour of modernity and with the aid of an element of uncooked monetary necessity (Samovar and Porter, 1995). At some factor, however, the affect of the sector past the school will intervene decisively in the form of the social, cultural, political and economic electricity of English.

The post-colonial period is the typical era where African linguistic ecology comes into being; where African languages are deteriorating into languages that only carry a minimal scale of the cultural and social heritage of the majority population (Teeger, 2015). While on the other end, colonial languages (English and Afrikaans) are continually developed as languages of access to the majority of the local and global economy. However, UKZN and other South African HEIs at large are on the way to reproducing a post-colonial African linguistic ecology, at the current

moment, additive multilingualism and inclusion of African languages in HEIs is still at its earliest stages and is still early to predict its outcome. While policy-makers alongside the South African government foster African languages in the education system, English is undoubtedly becoming more firm in education and formal economy (Wright, 2002). The value of English is determined by the wealth and power of its relation to the globalized world economy, while the value of African languages remains associated to the utility of small-scale social communication and value of local heritage (Wright, 2002).

It is uncertain if the emergence of African languages in HEIs will give African elites a prominent place in the central/global economy (Wright, 2002). However, the long-term question, which many seek to understand, is whether the emergence of African languages would challenge the supremacy of English in the central economy. Many who advocate for the maintenance of the dominant use of English do so by justifying that the language puts South African at a competitive advantage as compared to African languages (De Klerk and Bosch, 1993). English is a language regarded as influential and economically valuable, so, it is understandable that this status wants to be maintained. This however does not indicate that other African and regional languages will not offer the same value economically nor does it downplay the future cultural and social importance of other languages, including the minority languages (The Economist, 2002). It is rather seen as a myth to believe that all eleven South African languages can be developed equally to serve as languages, which are operational in the economy. Also, it is seen as a delay to wait for languages to be developed; already, modernity and matters related to economy is carried out in the colonial languages and less on African languages. However, the economic value and social prestige of English language do not imply that the economy can ignore the emergence of multilingualism (Santamaria, 2013). It does not mean other languages can be ignored or have no economic value before business can compete in the international context; it first has to be locally relevant. For instance, in a business transaction the supplier and customer need to be in contact for the transaction to go well; if both parties can make use of an African language (Wright, 2002). African languages are a resource rather than a burden in this instance. Therefore, transactions that do occur at lower economic levels will appreciate the value of multilingualism.

I contend that economic factors do influence our language choices and preferences, because languages, which are dominantly used in a countries business, production and education, is usually preferred because it is regarded as having economic value. Therefore, I believe that black learners should be empowered with English language skills, which is currently the dominant linguistic capital of South Africa. Since English is the social interest in South Africa, it is advisable to empower black learners with the dominant linguistic capital of the country so that they benefit and they are advantaged in the school and higher education system and workplace. This does not disqualify African languages as not having value; rather, the emphasis is on the need for isiZulu speaking learners to know both English and isiZulu and not to be comfortable with isiZulu only as that may limit their access to the job market.

5.10 Costs of Language Policy Implementation and Transformation

Apart from every other issues, the implementation of the multilingual/bilingual language policy in South African HEIs has a few obvious financial implications. If nothing else, the sheer financial price of the mission is prohibitive. The language policy for higher education speaks of the want for “the extent of resourcing [to] be comparable to the investments that had been made, inside the beyond, to develop Afrikaans and English as a medium of coaching in higher schooling” (Ministry of Education 2002:10). This statement on my own should disqualify the project at the outset. The unique Afrikaner nationalist political movements, and later, apartheid governments, had been mobilized and prompted via a relentless determination to expand their language as a marker of identification and for this reason as an tool of self-sufficient separateness and domination (Barnes, 1999).

Huge economic and human sources had been dedicated to this organisation, which changed into carried out on the direct fee of other cultures and languages in this usa (Foley, 2002). Apart from teachers appointed in particular at universities and parastatal companies to increase and elaborate the language, a considerable array of boards and committees were set up in absolutely each quarter in the place of business to create terms and terms relevant to that area (Barnes, 1999). The exciting element is that every one of those had the entire economic backing of a government whose very raison d'etre trusted the preservation and enlargement of the language (Hartshorne, 1995).

According to Herbert and Bailey (2002), 4 contrastive issues assist to light up the impediments worried in growing the African languages within the identical way. One, none of the African languages serves to amalgamate and animate the pursuits of any fiercely resolute cultural nationalism the manner that Afrikaans did. Two, Afrikaans derives from, and stays carefully affined to, Dutch, one of the oldest and maximum installed instructional and medical languages in Europe so that it changed into enormously smooth to make bigger Afrikaans right into a scholarly language. Three, if the costs of growing Afrikaans have been astronomical, you can most effective imagine what the fees might be of developing not simply one however 9 distinct languages to the same degree. Four, because the Afrikaans language historian Abram Cluver (1995: 21) factors out, even at the peak of the try to difficult Afrikaans as a scientific and academic language; it become falling at the back of because heaps of scientific and technical terms are pushed out in English in step with annum. Thus, effective better studying and research has always required, and could usually require, advanced levels of talent in English.

From the preceding dialogue, it ought to be concluded that the concept of developing the 9 indigenous languages into completely practical languages of coaching in South African better training is maximum not likely to be successful (Foley, 2002). Indeed, the very discourse of the coverage document itself is so tentative and hedged approximately with qualifications that it stays unconvincing. Implementing new policies frequently accrues costs, as there are essential resources that want to be used to ensure the success of the implementation of the coverage. Policy planning is a manner that assists in heading off unnecessary rate and find alternatively cheaper way to put in force the proposed guidelines (Wright, 2002). Also, policy making plans outlines the expected coverage value-effectiveness and price feasibility. Cost feasibility is a procedure that assists coverage makers in identifying whether the anticipated policy may be implemented with the given finances at disposal (Wright, 2002). It similarly seems at whether there are fairly enough budget to maintain the implementation of the coverage. Cost-effectiveness is a procedure that looks at how effective the policy will be approximately its value, and whether the implementation of the coverage will be economically beneficial thereafter (Wright, 2002).

5.10.1 Cost of UKZN Language Policy

In regards to the cost accumulated for implementing the UKZN language policy, already R13 million has been invested thus far in implementing only the first phase²⁸ of the bilingual policy (UKZN, 2017).²⁹ Since isiZulu is in the process of developing as an academic language, there is much development that has already taken place to intellectualize the language (as mentioned in Chapter 2). As Garvin (1973) points out, intellectualization is an important dimension of language development as a method of providing more precise and thorough means of expression, especially in the areas of modern life. That is, in the spheres of science and technology, of government and politics, of higher education, of contemporary culture, etc. there will be lexicographers and linguists who will need to be paid and who will be playing a role in intellectualizing the language even though the exact expenditure amount it will accrue is unknown.

The main argument here is that, in the process of developing European languages, the discourse of cost was irrelevant. However, now, when African languages must be developed, the discourse on cost is regarded as relevant. In this case, and as discussed earlier in this chapter, African languages have little and unrecognized economic value, so, it becomes questionable when enormous amount of money is spent on languages with little and/or unrecognized economic value. I contend that the UKZN language policy lacks economic opportunities because the isiZulu language that is currently promoted in their language policy lacks the ability to open opportunities to access the workplace. A language policy cost should be able to produce benefits after its implementation so that it would not seem as if the policy is not beneficial. This point of view was affirmed in the work of Bloom and Grenier (1996) who contends that before investing in a language policy, it is very important to consider the value of the language as a commodity. Bloom and Grenier believe that if there are certain investments made in a language policy there should be yielding net benefits (Bloom and Grenier, 1996).

²⁸ The UKZN language policy is implemented in two phases. First phase; 2008-2018 and second phase; 2019-2029.

²⁹ Between 2010 and 2013, a total of 142 projects that have supported implementation of the University Language Plan have been funded to the value of R7.5 million by ULB, initially through strategic funding made available by the university, and more recently through Teaching Development Grants from the Department of Higher Education and Training (UKZN, 2014).

Pointedly, there are undeniable gaps between policy desired outcomes/expectations and resource allocations which makes the delivery of the UKZN language policy outcomes unlikely/impossible. If it is the case that one of the most frequently changed features in many educational systems is the educational methodology, perhaps, the next feature most susceptible to change have to be sustained funding for any feature of the system. That is, not only do bureaucrats change their minds about the best methodology for language teaching, they also frequently change their minds about funding any sustained change (Cluver, 1995). The spread of any given language is a sure technique to expand its market opportunities. If populations of speakers of other languages can learn enough of the target language. (whether English, German, Japanese, Portuguese, or any other language of wider communication) to learn about products and technologies deriving from states in which the language of wider communication is spoken, then the states undertaking language contact expansion will want these products and technologies and will seek to procure them (Barnes, 1999). In other words, the outward spread of any language is apt to increase the markets for the product output of the speakers of that language. In the context of South Africa, there is a lack of product output in African languages, which causes people to want to refrain from learning these eleven official languages. Therefore, I contend that it is not enough to make it compulsory for UKZN students to learn isiZulu and believe that will make people interested in the language, there needs to be a technique used to expand market opportunities with isiZulu in South Africa.

5.10.2 Printing of Textbooks and Publishing

One of the significant necessities that education requires is that resources such as books should support it and the publishing industry is pivotal in the production of these resources (Maseko, 2104). The development of any language to be an intellectualized language is expedited by corpus expansion which includes the development of creative and non-creative works, dictionaries and so on (Maseko, 2014). In the context of UKZN and other universities, the dissemination of works is also generally through academic journals. In the South African publishing industry, this is highly commercialized, and it readily publishes works in English and Afrikaans because it presupposes that consumers from these languages are literate and are able, economically to acquire books (Ministry of Education, 2002).

As I have argued in this chapter, publishing in African languages for higher education is fraught with many challenges. Specifically, publishers usually refrain from producing books in African languages for higher education sector reflect the commercialization of the industry. Ouane and Glanz (2010) who argues that publishing in African languages for the general market is problematic further explain this. The situation regarding publishing in African languages for education proves difficult due to the unreasonable prospect of selling the products. Usually, before the publisher can assess the quality and value of the manuscript, the author must account for the number of users of the potential book (Nzimande, 2010). This poses a challenge to the expansion of the UKZN language policy because there is a lack of textbooks printed in isiZulu. Currently, the UKZN language policy advocates for learners to access education in isiZulu; however, there is a lack of textbooks that could help facilitate this process. This forces academic staff to continue to distribute reading material in English but expected to engage the students in isiZulu. I contend that for the UKZN language policy to flourish there is need to make available reading materials in isiZulu first by translating those that are currently written in English. For this translation of reading materials to happen there needs to be financial support of which I believe that it is not economically feasible to invest in a language that is still treated with dislike by its speakers.

5.11 Conclusion

This chapter has enclosed a discussion with the related arguments regarding the socio and economic aspects to language policy. The focus of the arguments was language and its social use, the social value of the language policy and the economic valuation of the language policy. Arguments drawn from language and its social use determine that language is in a complex relationship with culture, which classifies language to be the marker of people's identity. Again, the analysis on the social value of the language policy point out that, policies can include and exclude people belonging to different social groups. In this instance, the UKZN language policy favours the isiZulu-speaking students over other ethnic groups, as it does not involve other ethnicities. This is having an impact on the social relations the UKZN constituents may have. Lastly, the argument drawn from the economic value of language and policies, indicate that language has an economic aspect to it as it does influence the formal economy. Therefore, languages are not treated equally as they carry differing economic value. It was drawn upon the fact that supporting literature has indicated the dissimilar treatment isiZulu (and other African

languages) receive compared to European languages. This is due to their differing economic benefits these languages are associated with. The field of language economics yields results found nowhere else: thus, it can help to cast new light on issues of multilingualism and address many very stubbornly held beliefs. Language planning is a multi-dimensional affair. The influence of economic factors on language planning must be complemented by socio-political.

CHAPTER SIX

RECOMMENDATIONS AND CONCLUSION

6.1 Summary

This final chapter gives some recommendations on how to improve the second phase (2019-2029) of the implementation of the UKZN language policy, and how to manage better the promotion of an African language in higher education institutions. This chapter provides a summary of the key discussions on the political, social and economic analysis of the UKZN language policy by drawing attention to the study's objectives. Most importantly, the chapter discusses the key findings on data collected, linking them to the entire research.

6.2 Recommendations to Improve Second Phase of Implementing UKZN language Policy

The UKZN bilingual policy currently makes available an isiZulu course and is in the process of presenting bilingual documents, developing isiZulu terms and curricula. However, this is not enough to foster bilingualism. The main challenge is persuading UKZN students to use a dual medium of learning in a predominantly English-speaking environment. The UKZN community needs to be geared towards valuing isiZulu at the same level they value English for this policy to be successful. The second phase of the UKZN implementation should then firstly focus on changing the current attitudes towards the use of isiZulu before the technical aspects of implementing the policy.

6.2.1 Inspiration for IsiZulu Use

Due to the negative attitude that was given to the idea of learning in isiZulu, it is important that measures be taken (such as campaigns) to motivate the use of learning in isiZulu. Perhaps the best way to revitalize an underprivileged language is to create a social need for it. The goal of language planning must be to enable people to want to use a language, and thus advance multilingualism. Kamwangamalu (2000) suggests that one way of altering African languages from their passive

roles as official languages is to engage in ‘reverse covert planning’. By this, he means that languages need to be seen as marketable. This entails the recognition of these languages as tools with which its users can meet their material needs (Kamwangamalu, 2000:58). Cooper (1989) and Bourdieu (1991) who believe that language planning is really a marketing problem once suggested this idea. Thus, the cognitive, social, economic, cultural, corporate, national and global benefits of any African language such as isiZulu must be stressed from the perspective of language: as a career-enhancing skill, as a means of self-development and as a source of knowledge about one’s own culture.

What is vital is for the society to offer improved rewards for isiZulu proficiency in all spheres, from the provincial parliament to the provincial public service. As Kedreogo (1997: 16) places it: “... Except the language gains some reliable popularity, be it at the local, local or countrywide degree, literacy in a countrywide language can't have the expected impact at the loads”. The pay-off for proficiency in isiZulu have to supersede the present pay-off for English. Employers in enterprise, authorities, and nongovernmental agencies need to strain the significance of African language fluency in an increasingly more interacting world, both at domestic and abroad. Students should be advocated to pursue careers in isiZulu journalism, translation, deciphering, communicate research, performing arts, leisure and script writing for the level, radio, and television. The media’s capacity to show the blessings of being isiZulu literate in KZN cannot be undermined. The consequences of this examine monitor that there may be a touch of desire for bilingualism (English and isiZulu) for enjoyment and amusement functions. Therefore, purposeful media commercial desires to ensue, highlighting corporate and international potentialities of being isiZulu literate. The public needs to recognize where literacy in isiZulu is taking people nationally and internationally. There need to be vast media insurance of African language speakers excelling foreign places. Included on this plan need to be the promoting of isiZulu in competitions to produce books, articles, poems, essays, and so forth.

6.2.2 Research

While the consequences of this look at have found out plenty approximately the undesirability of college constituencies in the direction of isiZulu use and have a look at, ongoing empirical research have to be endorsed, to test updated changes of the language status quo at UKZN. Policy

implementation need to continuously adapt to the changing desires of the society. Also, research on bilingual policy implementation must be encouraged via incentives within the shape of scholarships and fellowships. Study abroad programmes should offer possibilities for body of workers and students to enhance their instructional enjoy through turning into immersed in bi/multilingual contexts. Participation in such programmes should cause the adoption of suitable overseas fashions, specializing in motivational strategies for language acquisition and utilization, especially on how to have an effect on attitudinal adjustments of society toward lesser-used languages. Perhaps, the quality way to get people to behave is to ‘communicate in phrases of money’ (Alexander, 2004:20). Attractive incentives need to be furnished in the form of grants, scholarships, credit-bearing guides and certificate in isiZulu. Incentives want to be plausible, tangible, without a doubt stipulated and broadly exposed to the university community, as an example there may be funding furnished for PhD research strictly in isiZulu so that you can provide an assure for employment after graduation. Students and staff need to be provided large conditions in electing isiZulu as a course of look at. Otherwise, acquisition and use of isiZulu will continue to be seemed as futile.

This study contributes a different perspective to the body of literature that deals with the language policy. The study looked at three perspectives (political, economic and social) of the UKZN language policy to engage critically the implication of using African languages for teaching and learning in higher education. Looking at the UKZN language policy through the three perspectives (political, social and economic), the study offers a different insight in analyzing language policy for higher education. Another contribution that this study has made is to provide a regular examination to see the extent to which the policy initiatives provided by the department of higher education and training have been implemented. Importantly, this study has also provided a range of challenges that still beset language policy implementation in South Africa’s HEIs.

6.2.3 University-Wide Participation

Although UKZN have to be recommended in its endeavor to get rid of racially primarily based and divided education, the present proposed new bilingual language coverage will remain a trifling political myth until there is due consideration of the attitudes of all university parts. Results of this study have revealed that there is a lack of formal negotiation between university ‘coverage-makers’

and the university community in policy development. It is essential that earlier than embarking on any destiny direction of movement, the wishes of the university's ingredients ought to be considered using a participatory approach to making plans. If democratic coverage is to be performed, all voices must be heard. This will cause a higher expertise of the needs of the constituencies the group serves. Fair representations of the multiple identities of all sectors of the college need to be involved in decision making in order now not to come across as authoritarian. UKZN wishes to have interaction in debates, discussion, boards and consortiums to obtain consensus and keep away from enforcing isiZulu on an unwilling community of users. Otherwise, the usage of isiZulu as a medium of training may also divide people in place of uniting them, bearing in mind that the inclusion of dual medium training at UKZN has already been seen by some to contradict the very essence of democracy and revert to South Africa's vintage coverage of apartheid.

6.2.4 Monitoring and Evaluation

It is important that the Department of higher education and training to have measures in place to monitor and evaluate the progress and attempts made by institutions in terms of policy implementation in language development at institutions. It is difficult to hold institutions accountable because monitoring and evaluation does not happen. This will help to see if the goals two phases of the UKZN language policy were reached and if not it will help provide a way forward in how UKZN can better implement.

6.2.5 Institutional collaboration

Since the development of indigenous languages in higher education institutions is a national call for all universities in South Africa to adhere to, there is a need that institutions collaborate to share resources. For example in Kwa-Zulu Natal all universities such as : University of KwaZulu-Natal, Durban University of Technology, Mangosuthu and University of Zululand, can collaborate because they are in based in a province that is dominated by isiZulu.

6.2.6 Bottom up approach

The success of integrating isiZulu at higher education level requires that isiZulu should also be implemented as an additional medium of instruction at primary school phase so that there is a balance of language policy from primary till university level. It is difficult to expect students who

have been learning isiZulu throughout their primary and high school years to switch to isiZulu at a University level.

6.2.7 Suggestions for further research

There is a need for a study that will evaluate how the introduction of isiZulu in higher education institutions has affected the mother-tongue speakers and also how their perceptions towards isiZulu has been affected. It would also be interesting to study how universities will balance the quest towards internationalize and Africanizing institutions, whilst they gain recognition in terms of research output. There is a dearth of empirical work using credible methods to identify the causal impact of alternative language-of-instruction models on second language acquisition or on other educational outcomes. There is an even more acute shortage of such research done in developing countries, especially those in Africa.

6.3 Summary of Key Themes

6.3.1 Bilingual Language Policies of Higher Education Institutions

Bilingual language policies are good initiatives to indicate language plurality and diversity in the academic landscape, especially in assisting those students struggling with the dominant use of English (Menken and Solorza, 2014). The initiative is not without challenges in the South African education context because the bilingual approach is not initiated at the lower levels education (primary and high school). Therefore, it seems rather late in the learner's life to introduce bilingualism at tertiary level. For this reason, Balduaf (2012) sought it important that if the South African education system wants to be bilingual, it needs to have similar language policies from lower primary until tertiary to avoid confusing learners. Students should not be forced into dissimilar learning environments from primary until tertiary level.

6.3.2 African Languages For Teaching and Learning

South Africa's higher education institutions have been providing courses that teach African languages. However, the approach of using an African language to conduct teaching is rare. The idea of teaching using African languages has been alluded to as a step forward towards linguistic democracy for the African language speakers. The use of African languages for teaching in HEIs

is a mission to create ethnic institutions, which was the mission of the apartheid government (Badat, 1999). The positive side mentioned about the use of African languages for teaching and learning is that it brings about an African personality within the academic landscape.

6.3.3 Political Implications of UKZN Language Policy

The introduction of the UKZN policy did not appear as the very essence of democracy to many; rather, it is seen as reverting to South Africa's old policy of apartheid – that of creating an ethnic university or 'Africanized university' (Wade, 2005). Africanization according to Wa Thiong'o, (1981) is part of broader politics, not the politics of looting and racketeering but the politics of language. IsiZulu is regarded as language locked in the ethnicity of the isiZulu people, and the UKZN language policy is, therefore, depicted as a mission to create a stage for isiZulu supremacy (Marks and Trapido, 2014). The UKZN policy is seen as prioritizing one ethnicity, and the policy is regarded as exclusive. Conversely, a localized language such as isiZulu can be retained as a medium of instruction for students who want to express themselves better in their mother tongue. An isiZulu language policy would be feasible in an institution like the University of Zululand which a total student population of isiZulu speakers. Such a policy approach should not be implemented by only one university in South Africa, but by all universities across Africa in ways that bring about the desired African Renaissance and allowing for a new generation of scholars and leaders to emerge with a better agenda for African unity driven by a common language (Chabata, 2013).

6.3.4 Social Implications of UKZN Language Policy

Language policies legitimize the languages, which can be used for social interactions. IsiZulu has been promoted in UKZN language policy as a language that has the ability to bring about social cohesion because of its use in the KwaZulu-Natal province. This already sets an atmosphere for UKZN to prioritize the language speakers of isiZulu and whoever is enrolled in UKZN needs to conform to the community of isiZulu speakers. The language policy is helpful for the health professionals and doctors who are often placed in rural areas for work purposes and are expected to be competent in isiZulu so as to be able to communicate with their clients. However, the policy

has been criticized as having an impact in forcing people to communicate in isiZulu for social purposes even when they do not want to.

6.3.5 Economic Implications of UKZN Language Policy

The UKZN language policy currently concentrates on the need to achieve linguistic equality of African languages alongside English. It is not considering the characteristics of the African languages in the current workplaces and, the implications language has in the workplace. In the workplace, individuals have little power in determining the language of the workplace. Breton and Mieszkowski (1975), in Vaillancourt (2002:13), point to the language of the market or the language of external communication as the determinant of the language used for internal (work) communication. There is an important relationship between employment and language because the language used for teaching in the educational institutions must match the language that is needed in the workplace because academic institutions are preparatory grounds for the workplace (Vaillancourt 2002). The UKZN language policy is promoting isiZulu, which is seen as a language that lacks economic value.

6.4 Summary

The first chapter of this study provided a general background to the language situation in South Africa, where the genesis of the language conflict in South Africa is outlined. From the historical overview of the language discourse in South Africa, it was highlighted that African languages have been excluded in the academic, business and even legal spheres in South Africa. The effects of apartheid, a system that promoted racial segregation affected the placement of South African languages especially in the academic landscape. Thus, the research problem centred on the UKZN language policy that promotes the use of isiZulu (an African language). Chapter two was the literature review, which looked at the local and global thinking on language policies. When both local and global thinking on language policies were synthesized, it appeared that in both contexts (local and global), English plays a dominant role in the academic institutions. English is used primarily as a language of education and business and there is a lack in using African languages. The literary review revealed that African languages have not been somewhat promoted as languages of teaching and learning. This is because of the dominant role, which English plays in

the academic space that makes it difficult for African languages to be promoted. Although legislative provision has been made to promote the use of the nine African languages in the academic landscape, there seems to be a lack of the active use of these languages in the academic landscape. Therefore, the UKZN language policy is treated with differentiated views since there is a lack of support in the use of African languages.

Chapter three discussed the data collected through interviews and questionnaires, which addressed the research questions presented in chapter one that centred on analysing the political, social and economic implications of the UKZN language policy. The data collected revealed that most of the student respondents were not familiar with the UKZN language policy and what it entailed. Further, it revealed that there was a lack from UKZN to consult the UKZN staff and students about the language policy. The questionnaire results revealed that there is interest in using English for teaching and learning. Many students revealed that their rejection to use isiZulu for learning is based on the lack of employment opportunity for a person obtaining their degree in isiZulu. The lecturers interviewed shared the difficulties of using isiZulu for teaching because there is racial diversity in class, switching to isiZulu would compromise the students whom isiZulu is not their mother tongue. Although the UKZN language policy is implemented, there is still reluctance to use isiZulu for academic purpose. Rather, it was preferred for social purposes.

In chapter four the political implications of the UKZN language policy was analysed where it was argued that the inclusion of an African language in language policies is somewhat seen as an initiative to create ethnic institutions. Thus, the UKZN language policy is treated with mixed emotions, as many fear the possible return to apartheid policies and the total extinguishing of the English language. IsiZulu is an ethnic language which mostly spoken by the Zulus in South Africa, therefore, promoting it seems like preferring the Zulu ethnicity to others. Since the vision of UKZN is to be the premier university of African scholarship, the inclusion of isiZulu is seen as helping to foster the African scholarship. However, this study argues that isiZulu is unlike Swahili which is a transnational language that is widely spoken in twelve countries. Therefore, African community can be united with a transnational language like Swahili rather than isiZulu that is a localised language. Therefore, such a language is not considered as a viable language to bring about social cohesion. In comparison, Swahili stands at a better position to integrate Africa socially than

isiZulu. Also, Swahili is the only African language in the African Union and that speaks of its influence and its position in the African continent. Therefore, it can be surmised that the operational function of a language in the economy influences how the language is viewed and utilised.

In chapter five, the socio-economic perspective of the UKZN language policy was discussed, which indicated that home languages are considered to be comfortably used as the language of the home, hence, isiZulu is suggested to be retained as a language used at home. The research has shown that there needs to be a correlation between the language policy and ability of a language to help its user's access job markets. African languages have been rejected based on their lack of ability to bring economic benefits to the language users. Therefore, it remains important for African languages to be operational in the economy, as that would increase the opportunity for them being accepted for academic use. IsiZulu has been regarded as a regionally bound language, which is mostly used and famous in KwaZulu-Natal province in South Africa. This study acknowledges that utilizing an African language in a diverse academic institution like University of KwaZulu-Natal will not be feasible but will be in an institution with a total student population of isiZulu speakers. African languages can be incorporated as languages of teaching and learning; however, there is still a need to indicate which opportunities arise in their use for learning.

6.5 Conclusion

The aim of my study was to offer an analytical discussion of the UKZN language policy and to look at the political and socio-economic implications the implemented UKZN language policy had. The study finds that the UKZN students have a preference to maintain English as the language of teaching and learning instead of utilizing isiZulu for the same purpose. The participants acknowledged the importance of developing African languages in HEIs; however, the main concern that remained was the lack of an economic value for African languages. I found that students who claimed to struggle with additive English still preferred to maintain English because they felt that acquiring their degrees in English would open opportunities in the job market. The general impression that the participants expressed about the UKZN language policy was its feasibility and its usefulness in preparing the students for the workplace.

With literature review, the study was able to understand the bilingual approach to education from a global and local perspective so as to synthesize the global and local thinking around the issues of bilingual language policies. The multilingual countries (USA, Australia United Kingdom and Canada) which the study looked at prioritized the additive use of the monolingual approach to education, while locally, some African countries (South Africa) in particular, wants to move away from the monolingual approach to education. Traditionally, the monolingual approach to education entails the use of English only, which is seen by the supporters of bilingualism as posing more challenges than opportunities. Considering that South Africa social inequalities in the past were embedded and reflected in all spheres of social life, higher education system was and is no exception, such that shift in policies needed to occur in the post-apartheid era. The introduction of bilingual language policies in South African higher education institutions is an attempt to deal with historical institutional inequalities.

The introduction of UKZN language policy has been reviewed in this research as an attempt to institutionalize a new social order in the higher education institutions. However, its implementation was accompanied by political, social and economic impacts as discussed. The UKZN vision to be a premier university of African scholarship has been described as impossible unless an African language is employed for academic teaching and learning. Thus, the implementation of the policy is surrounded by varied views due to the current placement of the nine African languages in South Africa, which are currently not prioritized in the business of the country. The spread and additive use of English are implicated by the political decisions taken by different national governments because it is asserted that language is implicated with social and economic prestige, in which the English language is most prestigious. It is for this reason that most higher education institutions throughout the world maintain an English language policy. Although the South African constitution and different legislative frameworks support the promotion of African languages, the practice of these languages in the educational institutions is not a reality. Even though the UKZN language policy wants to promote the historical disadvantaged African languages, the attitude and language preference of the users of the language serves as a crippling impasse on the advancement of the bilingual approach to education. The promotion of African languages will be fostered once their current role in South Africa changes.

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ANNEXURE A: Research Interview questions

**University of KwaZulu-Natal
School of Social Sciences
Master in Public Policy Research**

Researcher: Zama Mthombeni 078 404 3635
Supervisor: Dr Olusola Ogunnubi: 084 308 0699
Title of research

Analysis of the Socio-political and economic dynamics of the language policy in South Africa: Perspectives from the University of KwaZulu-Natal.

INTERVIEW QUESTIONS

1. What is your opinion with regards to learning using the mother tongue at university level?
2. In your view should there be a specific language policy that compels the use of a mother tongue in South African universities?
3. In a multilingual country can all languages gain equal treatment and be incorporated as languages of instruction and learning?
4. Are you aware of the UKZN bilingual language policy? If so what are your views?
5. Do you consider yourself having any role in implementing a language policy in your institution?
6. What steps would you consider taking before endorsing a language policy for any academic institution?
7. Do you think there is any specific language that is appropriate and useful for education? If so what are the characteristics of such a language?
8. In your view is isiZulu developed as a language of teaching, research and innovation?
9. Is there any value in using African languages for teaching and learning? Substantiate
10. How can African languages be developed like English for teaching and learning?
11. What challenges and opportunities do you foresee in implementing such a policy in other South African universities? What have been your experiences in the implementation of the UKZN language policy?

ANNEXURE B: Staff and Student Questionnaire

All replies will remain confidential. Please mark an X in the appropriate space.

1. Age?

1.1. ____ Less than 25 years

6.4. ____ 15–19

6.5. ____ 20–25 years

6.6. ____ 25 years and more

7. Your present campus location/s?

7.1. ____ Edgewood

7.2. ____ Howard College

7.3. ____ Nelson R. Mandela School of
Medicine

7.4. ____ Pietermaritzburg

7.5. ____ Westville

7.6. ____ Inter-campus

7.7. ____ Other (Please specify)

1.2. ____ 25–35 years

1.3. ____ 36–45 years

1.4. ____ more than 45 years

2. Sex?

2.1. ____ Male

2.2. ____ Female

3. Highest qualification?

3.1. ____ Matric/Senior Certificate

3.2. ____ Undergraduate Diploma

3.3. ____ Degree

3.4. ____ Postgraduate Diploma

3.5. ____ Honours

3.6. ____ Masters

3.6. ____ PhD or equivalent

3.7. ____ other (Please specify)

4. Faculty?

4.1. ____ Education

4.2. ____ Engineering

4.3. ____ Health Sciences

4.4. ____ Humanities, Development and
Social Sciences

4.5. ____ Law

4.6. ____ Management Studies

4.7. ____ Science and Agriculture

4.8. ____ other (Please specify)

5. Position held at UKZN?

- 5.1. ____ Academic staff
5.2. ____ Support staff
5.3. ____ Executive staff
5.4. ____ Administrative staff
5.5. ____ Member of union, organisation, etc.
5.6. ____ None of the above
5.7. ____ Other (Please specify)

6. No. of yrs. as UKZN staff?

- 6.1. ____ less than 5 years
6.2. ____ 5–9 years
6.3. ____ 10–14 years

7. Your present campus location/s?

- 7.1. ____ Edgewood
7.2. ____ Howard College
7.3. ____ Nelson R. Mandela School of
Medicine
7.4. ____ Pietermaritzburg
7.5. ____ Westville
7.6. ____ Inter-campus
7.7. ____ Other (Please specify)
-

8. Home Province?

- 8.1. ____ Eastern Cape
8.2. ____ Free-State
8.3. ____ Gauteng
8.4. ____ KwaZulu-Natal
8.5. ____ Limpopo
8.6. ____ Mpumalanga
8.7. ____ North-West
8.8. ____ Northern Cape
8.9. ____ Western Cape
8.10. ____ other (Please specify)

9. First language/Home language

- 9.1. ____ English
9.2. ____ Afrikaans
9.3. ____ isiZulu
9.4. ____ isiXhosa
9.5. ____ isiNdebele
9.6. ____ Sepedi
9.7. ____ Sesotho

- 9.8. ____ Setswana
 9.9. ____ siSwati
 9.10. ____ Tshivenda
 9.11. ____ Xitsonga
 9.12. ____ Other (Please specify)

10. Other languages spoken?

- 10.1. ____ English
 10.2. ____ Afrikaans
 10.3. ____ isiZulu
 10.4. ____ isiXhosa
 10.5. ____ isiNdebele
 10.6. ____ Sepedi
 10.7. ____ Sesotho
 10.8. ____ Setswana
 10.9. ____ siSwati
 10.10. ____ Tshivenda
 10.11. ____ Xitsonga
 10.12. ____ Other (Please specify)

11. Did you study isiZulu at school?

- 11.1. ____ Yes
 11.2. ____ No

12. Did/do you study isiZulu at University?

- 12.1. ____ Yes
 12.2. ____ No

13. Did/do you study isiZulu at other Institutions?

- 13.1. ____ No
 13.2. ____ Yes (please specify)

14. Did/do you study isiZulu mostly by taking:

- 14.1. ____ Full-time classes
 14.2. ____ Part-time classes
 14.3. ____ Self-study
 14.4. ____ never studied it

15. Rate your Speaking ability in

	Poor	Average	Good	Excellent	
15.1 English					
15.2 isiZulu					
15.3 please specify other					

16 Rate your Reading ability in

	Poor	Average	Good	Excellent	
16.1 English					

16.2 isiZulu					
16.3 please specify other					

17. Rate your Writing ability in

	Poor	Average	Good	Excellent	
17.1 English					
17.2 isiZulu					
17.3 please specify other					

18 Rate your Understanding of

	Poor	Average	Good	Excellent	
18.1 English					
18.2 isiZulu					
18.3 please specify other					

19. If you studied/are studying isiZulu, what were/are your main reasons for doing so?

- 19.1. _____ Academic/course requirement.
 19.2. _____ Enjoyment of learning new languages.
 19.3. _____ Necessity of knowing it in KZN.
 19.4. _____ IsiZulu necessary for my job.
 19.5. _____ IsiZulu necessary for my career.
 19.6. _____ To enable me to make new friends.
 19.7. _____ IsiZulu needed for day-to-day life.
 19.8. _____ To learn more about the Zulu culture.
 19.9. _____ Not studying/never studied it.
 19.10. _____ Other reason/s (Please specify)

20. If you DID NOT study/are not studying isiZulu what were/are your main reasons for NOT doing so?

- 20.1. _____ Not part of my academic/course requirement.
 20.2. _____ I resent having to learn isiZulu.
 20.3. _____ I do not have the time to learn isiZulu.
 20.4. _____ I think isiZulu is difficult to study.
 20.5. _____ I do not think it is necessary to know isiZulu.
 20.6. _____ I do not have the funds to study isiZulu.
 20.7. _____ I am studying it presently.
 20.8. _____ Other reason/s (Please specify)

21. How often do you use isiZulu as a medium on campus?

	Never	Rarely	Sometimes	Often	Always
21.1 for lectures					
21.2 for tutorials					
21.3 for practical's					
21.4 for seminars					
21.5 for group work					
21.6 for written work					
21.7 for tests & Examination					
21.8 for learning materials					
21.9 for consultation with staff/students					
21.10 for interaction with peers					
21.11 for administrative procedures					
21.12 for financial matters					
21.13 for meetings					
21.14 for social purposes					
21.15 other					

22. If you had a choice, which language/s would you prefer as a medium:

	English	isiZulu	Both English and isiZulu	Other: please specify
22.1 for lectures				
22.2 for tutorials				
22.3 for practical's				
22.4 for seminars				
22.5 for group work				
22.6 for written				
22.7 for learning materials				
22.8 for consultation with staff/students				
22.9 for consultation with peers				
22.10 for administrative procedures				
22.11 for financial matters				
22.12 for interviews				
22.13 for social				
22.14 other				

23 which language do you use most often for the following situations outside campus:

	English	isiZulu	Both English and isiZulu	Other: please specify
23.1 for interaction with family				
23.2 for interaction with friends				
23.3 for interaction with neighbours				
23.4 for business transactions				
23.5 for official transactions				
23.6 for watching TV programmes				
23.7 for listening to the radio				
23.8 for reading the newspaper				

24. How familiar are you, with present language policies in Higher Education?

- 24.1. _____ not familiar
 24.2. _____ some-what familiar
 24.3. _____ sufficiently familiar
 24.4. _____ Very familiar

25. Do you agree with the following statements?

	Yes	No
25.1. All South Africans must know English and Afrikaans only.		
25.2. All South Africans must know African languages only		
25.3. All South Africans must know at least one indigenous African language.		
25.4. All official languages of South Africa carry equal status.		

. 26. How often are you officially CONSULTED about language policy issues at the University?

- 26.1. _____ Never
 26.2. _____ Rarely
 26.3. _____ Sometimes
 26.4. _____ Often
 26.5. _____ Always

27. How often are you officially INFORMED about language policy issues at the University?

- 27.1. _____ Never
 27.2. _____ Rarely
 27.3. _____ Sometimes
 27.4. _____ Often
 27.5. _____ Always

ANNEXURE C: Informed Consent Document

Ethical clearance number: HSS/1981/016M

Project title: Analysis of the Socio-political and economic dynamics of the language policy in South Africa: Perspectives from the University of KwaZulu Natal.

Dear Participant,

My name is Zama Mabel Mthombeni (210533654). I am a Masters student studying public policy, at the University of KwaZulu-Natal, Howard College Campus. The aim of this study is to analyze the socio-political and economic dynamics of the UKZN language policy. I am interested in interviewing you to share your experiences and observations on the subject matter.

Please note that:

- The information that you provide will be used for scholarly research only.
- Your participation is voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalized for taking such an action.
- Your views in this interview will be presented anonymously if you wish it to be so. Neither your name nor identity will be disclosed in any form in the study if so requested.
- The interview will take about 25 minutes.
- There are no financial or other material benefits.
- If requested, a copy of the final research will be made available to you.
- The interview will be recorded.
- The recording as well as other items associated with the interview will be held in a password-protected file accessible only to me. After a period of 5 years, in line with the rules of the University, it will be disposed by deletion.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signatures)

I can be contacted at:

University of KwaZulu-Natal,
School of Social Sciences,
Howard College Campus,
Durban.
Email: mthombeni.z@gmail.com
Cell: 0784043635

My supervisor is Dr Richards Olusola Ogunnubi whose contact details are:

Email: olusola.ogunnubi@yahoo.com

The Humanities and Social Sciences Research Ethics Committee contact details are as follows:

Ms Phumelele Ximba,
University of KwaZulu-Natal, Research Office,
Email: ximbap@ukzn.ac.za
Phone number +27312603587.

Thank you for your contribution to this research.

DECLARATION

I..... *(full names of participant)* hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.
I understand the intention of the research. I hereby agree to participate.

I consent / do not consent to have this interview recorded (if applicable)

SIGNATURE OF PARTICIPANT

DATE

ANNEXURE D: Ethical Clearance Letter



UNIVERSITY OF
KWAZULU-NATAL

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Ms Mabel Z Mthombeni 210533654
School of Social Sciences
Howard College Campus

05 January 2017

Dear Ms Mthombeni

Protocol reference number: HSS/1981/016M
Project title: Analysis of the socio-political and economic dynamic of the language policy in South Africa: Perspectives from the University of KwaZulu-Natal.

Expedited Approval

In response to your application dated 14 November 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



cc Supervisor: Dr Richards O Ogunnubi cc Academic Leader
Research: Prof M Naidu cc School Administrators: Ms N Radebe,
Mr N Memela & Mr S Ehiane

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (O) 31 260 3587/8350/4557 Facsimile: +27 (O) 31 260 4609 Email: ximbap@ukzn.ac.za snymanm@ukzn.ac.za
mohunp@ukzn.ac.za

Website: WM.ukzn.ac

ANNEXURE E: Gatekeeper's Letter



UNIVERSITY OF KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

28 November 2016

Ms Zama Mabel Mthombeni (SN 210533654)
School of Social Sciences
College of Humanities Howard
College Campus
Email: mthombeni.z@gmail.com

Dear Ms Mthombeni

RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN), towards your postgraduate studies, provided Ethical clearance has been obtained. We note the title of your research project is:

"Analysis of the socio-political and economic dynamics of the UKZN language policy in South Africa: Perspectives from the University of KwaZulu-Natal",

It is noted that you will be constituting your sample by conducting interviews with Academic staff of UKZN on the Howard College campus.

Please ensure that the following appears on your notice/questionnaire: ☐ Ethical clearance number;

Research title and details of the research, the researcher and the supervisor; ☐ Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire;

☐ gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book.

Data collected must be treated with due confidentiality and anonymity.

Yours sincerely

MR SMOKOENA REGISTRAR



Office of the Registrar

Postal Address: Private Bag X54001 , Durban, South Africa

Telephone: +27 (0) 31 260 8005/2206 Facsimile: +27 (0) 31 260 7824/2204 Email: registrar@ukzn.ac.za Website:
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